DOCUMENT RESUME

ED 232 836 RC 014 254

AUTHOR Nadler, Reldan S.
TITLE Outward Bound and Confluent Education: A Demonstration Project Accentuating Affective Learning.
PUB DATE Aug 80
NOTE 202p.; M.A. Thesis, University of California, Santa Barbara.
PUB TYPE Reports - Descriptive (141) -- Dissertations/Theses - Master Theses (042)

EDRS PRICE MF01/PC09 Plus Postage.
DESCRIPTORS Adolescents; Affective Objectives; Attitude Change; Attitude Measures; Behavioral Objectives; *Demonstration Programs; Educational History; Educational Philosophy; Educational Theories; *Experiential Learning; *Humanistic Education; Hypothesis Testing; Learning Theories; Literature Reviews; *Outdoor Education; Program Design; Program Evaluation; *Program Implementation; Self Evaluation (Individuals); Young Adults
IDENTIFIERS Life Meaning Survey; *Outward Bound

ABSTRACT

In 1976 a demonstration project at the Connecticut Wilderness School integrated a Confluent Education curriculum in Outward Bound type courses, to facilitate affective learning for a more meaningful and relevant experience. A review of Outward Bound literature identified the need for affective learning as a significant program constituent. Five similarities in theory and application between Outward Bound and Confluent Education were defined: experiential education; responsibility; Gestalt learning theory (here and now awareness, learning from frustration/stress/blocks, contact boundary, holism, assimilation, self discovery); re-connection; and purpose. Areas where Confluent Education could enhance Outward Bound were elucidated: wilderness as therapy; occasions for meanings; educating the whole person; self-knowledge/personal relevancy; and experimentation. The demonstration project included six paired courses, three with Confluent/experimental groups and three concurrent courses with control groups. Of 72 students, aged 14 to 20, who started, 31 (25 male, 6 female) finished Confluent courses and 30 (23 male, 7 female) finished control group courses. All participants were given pre- and post-evaluations derived from Outward Bound and Confluent Education literature. Findings indicated that an Outward Bound experience was more meaningful and personally relevant for groups which utilized Confluent Education Curriculum than for groups which did not. (MH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

rec 16-06-83

UNIVERSITY OF CALIFORNIA
Santa Barbara

ED232836

Outward Bound and Confluent Education: A Demonstration Project Accentuating Affective Learning

A Thesis submitted in partial satisfaction
of the requirements for the degree of

Master of Arts

in

Confluent Education

by

Reldan S. Nadler

Committee in charge:

Professor Stewart B. Shapiro

Professor George I. Brown

Professor Mark Phillips

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Reldan S. Nadler
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

August 1980

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

EC 014254

Table of Contents

		Page
INTRODUCTION		1
Chapter I	STATEMENT OF THE PROBLEM	4
	REVIEW OF THE LITERATURE	6
Chapter II	DEFINITION, HISTORY, AND PHILOSOPHY OF OUTWARD BOUND	50
	DEFINITION, HISTORY, AND PHILOSOPHY OF CONFLUENT EDUCATION	59
III	THE KINSHIP OF OUTWARD BOUND AND CONFLUENT EDUCATION	68
	1. Experiential Education	68
	2. Responsibility	74
	3. Gestalt Learning Theory	78
	4. Re-Connection	92
	5. Purpose	95
IV	THE NEED FOR INTEGRATING A CONFLUENT EDUCATION CURRICULUM WITH OUTWARD BOUND	102
	1. Wilderness of Therapy	102
	2. Occasions for Meaning	112
	3. Educating the Whole Person	118
	4. Self-Knowledge of Personal Relevancy	122
	5. Experimentation	129
V	CONFLUENT PROCESS	134
	HYPOTHESES	139
VI	CONFLUENT EDUCATION CURRICULUM	140

Chapter		Page
VII	DEMONSTRATION PROJECT FINDINGS	167
	1. Methods	167
	2. Procedure	168
	3. Results	174
	4. Conclusion	190
BIBLIOGRAPHY		194
APPENDIX		198

List of Tables

Table		Page
1	Results of the Effects of Outward Bound	176
2	Responses to the Question: "How do you decide what is really important or counts in your life?"	182
3	Responses to the Question: "What is your method of trying to make sense?"	182
4	Responses to the Question: "What people, things, really matter to you?"	184
5	Responses to the question: "What is your philosophy of life?"	184
6	Responses to the Question: "Which of the five statements best describes the quality of general effects of the project/program on you?"	185
7	Responses to the question: "Considering the Wilderness School as a whole, what effect did it have on your answers to the life-meaning questions?"	188

INTRODUCTION

This study is a report of a demonstration project blending two recent educational innovations, Outward Bound and Confluent Education. In education over the years, there has been apathy and uninvolvement, cries of irrelevancy, violence and acting out, and lack of responsibility among students in our schools. The education system has not worked for many in America. Outward Bound and Confluent Education were created with the intentions to make education relevant and significant, and in addition develop students who are sure of themselves, their values, and able to build meaningful lives.

A survey of the literature supporting this study, the theories behind Outward Bound and Confluent Education, a theoretical rationale, the project itself, and its findings are all a part of this manuscript.

Outward Bound and Confluent Education differ in their methodology and share an affinity in theory. They have been prosperous in furnishing vitality, involvement and connectedness in education. More specifically, both disciplines teach responsibility, compassion, and build self-concept.

Outward Bound engages students in physical challenges in wilderness settings. Courses are usually from ten to

thirty-five days and are physically, mentally, and emotionally demanding. Only skills that are immediately relevant are taught. Students learn from direct experience in working with others and individually in encountering the challenges of the wilderness activities.

Confluent Education trains educators and helping professionals in human relation skills through workshops, curriculum development, books and articles, and a graduate program. Simply, it puts feeling and thinking together in teaching and learning. It prizes affective learning from one's emotions, attitudes, and values along with cognitive learning from thoughts and intellect.

It is this author's opinion that the integration of Outward Bound and Confluent Education form a symbiotic relationship. Outward Bound provides Confluent Education valuable contact with the wilderness environment, involving the natural world as the classroom. This is consistent with Confluent Education concepts of holism and living in harmony with nature. Outward Bound also provides Confluent Education with physical activities involving the whole person, which release new feelings, thoughts, and actions to learn from. Finally, the Outward Bound program consists of many physical risks and challenges that complement the emotional risks inherent in Confluent training.

Confluent Education provides Outward Bound with theory and techniques so instructors can facilitate for the affective or emotional side of students, the identification and expression of feelings, attitudes, values, and potentials that emerge on a course. This can provide a better assimilation of day-to-day experiences and allow a meaningful and relevant course for students. An improved transference of the experience may be the result of this. Confluent Education can also set the atmosphere for students to attempt emotional risks while engaged in physical risks during a course.

This study is a report of the demonstration project which integrated a Confluent Education curriculum in Outward Bound type courses during the summer and fall of 1976. It does not purport to yield experimental proof of hypotheses, but rather intends to be an exploratory study designed to respond to issues found in the literature and in theory. The author hopes this study will generate new research in this area and refine hypotheses, which may assist in designing future Outward Bound and Confluent Education programs and ultimately produce individuals who are responsible, caring, and will live a meaningful life.

Chapter I

STATEMENT OF THE PROBLEM

This demonstration project was engendered to respond to four areas of necessity identified within the Outward Bound and Confluent Education literature. The first three areas are of: the need for further research. The study, presented here, will affect this need in implementation and in its findings.

The last area is the major problem and focus of this study. The problem will be pursued in the literature, theory, and in its administration. The results and implications of this work, it is hoped, will contribute to the research field, generate further studies, and permit an improved Outward Bound experience.

The areas are:

1) In Outward Bound there is a need for research dealing with changing the course components and studying the outcomes of this change.

2) In the Confluent Education research there has been a paucity of studies employing the physical side of a person, more specifically via outdoor adventure activities, and using the wilderness as a classroom.

3) In the Outward Bound research there is a need for further studies pertaining to the sustenance, transference,

and application of the knowledge and changes occurring on a course, once students have returned home for a period of time.

4) In the Outward Bound research there is an exigence for the facilitation of affective learning during the courses. More specifically, the identity and expression of emotions, attitudes, values, and potentials emerging from a course have been unamply emphasized by instructors to provide for a more meaningful and relevant experience.

REVIEW OF THE LITERATURE

A review of the literature of Outward Bound was greatly simplified by Arnold Shore's Outward Bound: A Reference Volume, February 1977. He has reviewed eighty studies giving the reader first an overview of the research literature, then a report of what is known about academic and research issues, and then summaries of individual reports of research are presented along with his critical commentary of its research value. The premise of Shore's volume is

> ...by being clear about what we know and do not know about Outward Bound on the basis of the research literature, we can be clearer about the uses to which current research can be put and the types of research that would be helpful in the future. (Shore, viii).

Most of the literature is unpublished and covers a wide range of research approaches. Many of the studies are questionable regarding research criterion. Shore writes "One must conclude, overall, that the research literature of Outward Bound is weak" (Shore p. 3).

This author's dependence on Shore's volume is gratefully acknowledged and made this task easier.

The following selective review is organized under the four areas identified in the statement of the problem.

Area One: In Outward Bound there is a need for research dealing with changing program components and studying the outcomes of this change.

In this section there will be first a presentation of relevant research done and then a look at types of research needed in the future.

Outward Bound programs have been used very often in working with troubled youths and adjudicated youths. Kelly and Baer in Outward Bound Schools as an Alternative to Institutionalization for Adolescent Delinquent Boys, 1968, (Shore, p. 309) in an elaborate report for the Massachusetts Youth Authority, based their project on the belief that negative self-concept, lack of personal identity, and ineffectiveness of talk therapy indicated that delinquents might well benefit from the Outward Bound experience. They found that the rate of recidivism for delinquents who had an Outward Bound course was 20% as opposed to 34% of a control group.

Clifford and Clifford reported in British Journal of Social and Clinical Psychology, 6, 1967 (Shore, p. 205), found that students in a Colorado Outward Bound School course self-concept improved for almost all students. This improvement, however, was statistically significant only for those students with poorer self-concepts than

others at the start. Additional controls were needed for the effects of testing in this study.

Kelly and Baer in Crime and Delinquency, October 1971, (Shore, p. 319) conducted another study with 60 students going to Outward Bound schools and sixty students staying in the institutions that they were chosen from as a control group. The recidivism rate for the Outward Bound group was 20% compared to 42% from the control group. It also showed a correlation that mean age at court appearance and mean age for first commitments were younger for the recidivists than nonrecidivists, indicating that Outward Bound may have a greater impact on students committing crimes at a later age. Some of the variables in the comparison groups were not taken into account in this study.

Donald R. Johnson reports in an unpublished thesis of 1972, entitled "Evaluation of Two Adventure Programs" (Shore, p. 298), that surveying several programs he found that objectives can be examined in three specific areas: 1) Personal growth - confidence, maturity, and initiative; 2) social functioning - getting along and accepting others; and 3) physical functioning - better physical fitness. He developed hypotheses from those objectives and tested them in the evaluation. He found that at least 50% of participants felt their confidence and initiative increased and

participants had stronger and more meaningful relationships with other group members at the end of the course than at the beginning.

Reagh Wetmore carried out his doctoral research in the summer of 1972 by studying the "Influence of Outward Bound School Experience on the Self-Concept of Adolescent Boys" (Shore, p. 480). This study is one of the more carefully designed and useful empirical studies of Outward Bound, but the results are weakened by the absence of a control group. Wetmore administered the Tennessee Self-Concept Scale to 291 students at the Hurricane Island Outward Bound School before, after, and six months following the end of the course. He found significant changes for the various self scores (physical, moral, family, social, etc.) with the exception of the self-satisfaction from the Tennessee Self-Concept scale. Six months later fewer of these items were significant. He found no relationship between change in self-concept and social background, leading to the conclusion that Outward Bound can be employed successfully with boys from rather different backgrounds. There was a close relationship between instructor ratings and the Tennessee scale data. He found that 95% were favorable to the program six months after the course, from a survey he sent out.

Joseph R. Schulze wrote "An Analysis of the Impact of

Outward Bound and Twelve High Schools" in 1973 (Shore, p. 423). Some schools sought to improve social and racial relations among students, others to improve social and racial relations among students, others to improve student-staff relations, to upgrade a sense of class and school unity, or to promote a specific activity such as conservation. In drawing from observations, reports, and questionnaires, Schulze found that the overall climate of the school improved; that the impact on students was impressive; and that Outward Bound was a vehicle for curriculum reform.

Solomon Cytrynbaum and Kathy Ken in "The Connecticut Wilderness School Program: A Preliminary Evaluation Report," June 1975 (Shore, p. 220) mounted a quasi-experimental study of forty-nine wilderness students and a roughly comparable control group of fifty-four students utilizing a background questionnaire, semantic differential ratings, behavior ratings, and an outcome questionnaire, They found that students participating in the wilderness program recidivated less, had fewer arrests in the six months following the program, got drunk fewer times, used drugs less, and utilized service agencies less than students in the control group. They concluded that "...these preliminary findings do suggest a general trend favoring the students who have had a wilderness experience" (Shore, p. 226). Cytrynbaum and Ken's study took place in the same program as the author's study.

Sveinn A. Thorvaldson and Malcolm A. Matheson In "The Boulder Bay Experiment" (no date, Shore, p. 470) matched two tpes of correctional forest camps, a conventional and an Outward Bound type. They found that the Outward Bound group had more non-violators of the law and less major violators.

Herb C. William and Ron Y.R. Chun in "Homeward Bound: An Alternative to the Institutionalization of Adjudicated Juvenile Offenders" Federal Probation, September 1973, pp. 52-58 (Shore, p. 486) found that 20.8 percent of the Homeward Bound group recidivated as opposed to 42.7 percent of the control group. The Homeward Bound group was comprised of 178 boys and the control group had 75 boys. They also found that the Homeward Bound boys recidivated at a later age than the control group. The design of this study was minimal, although their findings were very similar to Kelly and Baer (1971).

In 1975 Robert Patterson Nye, Jr., completed his dissertation on "The Influence of an Outward Bound Program on the Self-Concept of Participants" (Shore, p. 373). Eighty-four male and female standard course participants at the North Carolina Outward Bound School were compared with a similar group of high school students enrolled in a non-remedial program in summer school. He found self-concept

increased significantly and, three months later, the scores still differed significantly from pre-test scores. Also there were few self-concept differences between the males and females.

The most extensive research on Outward Bound has been on its effect on self-concept and self-esteem. This has been the main focus of numerous studies in the literature. There is still a rich resource of areas to be explored. What follows are examples of other types of studies found in the literature.

One area is teachers and the effect of Outward Bound on them. There are few in number even though Outward Bound schools have been attracting clients to Teacher Practicum courses for several years.

In 1969 William F. Unsoeld in "Director's Report: Experiential Training of Teachers" (Unsoeld, p. 12), assessed the experience of 106 teachers who attended a 3-5 week Outward Bound Practicum. This course included both the standard experience plus a debriefing workshop on the personal and professional implications of the experience. Questionnaires, observations and interviews six months after the course produced evidence that the teachers were "warmer, more secure, more daring, more flexible in their classroom procedures, and more willing to give students responsibility

for defining their own education" (Unsoeld, p. 19).

Glen Hawkes, Joseph Schulze, John Delaney, Trudy Schulze, and John Woodbury wrote Evaluation of Outward Bound Teacher's Practica, Summer 1969 (Shore, p. 275). They concluded that the participants were more empathetic towards students and more interested in providing teaching relevant to them, the teachers' self-confidence increased, they were more relaxed with students, and more willing to share the teaching-learning processes with students.

Robert Godfrey for his doctoral dissertation at the University of Northern Colorado in 1972 wrote "Outward Bound: A Model for Educational Change" (Shore, p. 253). The focus was on 126 administrators, teachers, and pupils from Colorado Springs School District, Number 11, who participated in short-term seminars. Data were gathered by means of questionnaires which were analyzed so the "findings" are somewhat tentative. The major conclusions were: 1) Educators grew personally and improved interpersonal relations; 2) organizational change was stimulated; 3) traditional activities of Outward Bound were valued less than interpersonal relationships; 4) the initial positive response of the experience "had an enduring quality" (Shore, p. 253).

James Merit Stuckey completed his 1975 dissertation on "Changes in Self-Description of Teachers as a Result of an

Outward Bound Experience" (Shore, p. 460). This correlational survey of 39 male and female teachers found that age, sex, and Outward Bound School attended are not significant as variables contributing to differential changes in personality descriptions on the Gough Adjective changes in personality descriptions on the Gough Adjective Check List and on a questionnaire of personality and behavioral changes noticed by participants nine months after the course. There were several significant differences found in the interactions of these variables.

Keener Smathers did a study in 1975 on "Outward Bound in the Professional Education of Teachers" (Shore, p. 438), focusing on twelve student teachers who took a three-week Outward Bound course. He found they registered significant positive improvements on a self-rating scale which measured self-confidence, receptivity to others and involvement of students in the learning processes. The results were compared with two groups of interested and non-interested non-participating student teachers. The equivalence of these three groups was never established and misleading statements renders this study's findings very weak.

There is a strong need for further study of the impact of Outward Bound on teachers. This need is displayed by the increasing number of teachers attracted to the Outward Bound

experience in recent years. The questions of: Does the Outward Bound experience change a teacher's teaching, and how can a teacher include parts of the Outward Bound experience in their own teaching? still need to be answered.

Also, in the literature of Outward Bound there are some contrasting studies other than has been cited here. A few of these research topics have been the effects of Outward Bound on moral judgement by Winkie, 1976 (Shore, p. 489), Outward Bound used for therapy or rehabilitation for specific groups (Bernstein, 1972) (Shore, p. 181),(Cataldo n.d.) (Shore, p. 197), Outward Bound in relation to physical education objectives (Ismail, 1966) (Shore, p. 292), and Outward Bound in Colleges (Medrick, n.d.) (Shore, p. 360).

Two other studies that are pertinent to this study have to do with the development of an evaluation for Outward Bound. Paul Harmon in "The Measurement of Affective Education," 1974 (Shore, p. 271) designed an instrument to measure the behavioral changes induced by an Outward Bound course. Harmon writes, "We expect this effort to become an ongoing part of Outward Bound" (Shore, p. 271). During the early stages he gave special attention to the identification and measurement of affective behavior change. This was done by gathering Outward Bound personnel together in workshops and asking them to identify their own goals, and realizing the final results will take time. They encountered two problems.

"First we must decide what specific, observable behaviors may reasonably be taken as an outward sign of an inner attitude. A second problem associated with developing criterion items is the terrifically practical problem of measuring the behavior in the field" (Shore, p. 272). What was finally developed was a set of checklists which measure affective behavior change on a standard Outward Bound course. It could be filled out by instructors, course directors, or students. Evaluation of Outward Bound has always been difficult, and this study attempts to design a measurement solely for this experience.

In 1975 Mary Lee Smith, Roy Gabriel, James Schott, and William L. Padia wrote an Evaluation of the Effects of Outward Bound (Shore, p. 451). They report that "These studies (past research) have been impaired by a variety of design limitations, so that a definitive empirical demonstration of program effects has yet to be made. The present study was undertaken at the request of the Colorado Outward Bound School to make such a demonstration.... The purposes of the study were to define and measure Outcomes of Outward Bound, and by using a quasi-experimental research design, to determine whether these outcomes were caused by the program" (Shore, p. 451).

They selected four principal variables as outcome

criteria, which were chosen "...on the basis of interviews with staff, analysis of program documentation, previous evaluation studies, and the published objectives of the program" (Shore, p. 451). They were self-esteem, self-awareness, self-assertion, and acceptance of others. Scales were constructed from these which were statistically reliable and valid. Shore wrote about this study, "the authors have developed scales which go directly to the heart of the objectives of Outward Bound" (Shore, p. 160). They carried out this study on three Colorado Outward Bound School courses with an eligible population of 620 students. Evaluations were sent to students every two weeks, some before their course and some after. The average rate of return was 77 percent. Their findings show that Outward Bound has a positive impact on self-assertion, this scale was significant on all three courses. Statistically significant positive effects on self-esteem were found for two of the three courses. Some partial, but weak evidence exists for the effect of Outward Bound on the participant's acceptance of others, and the study failed to show any impacts on the participants' self-awareness (Shore, p. 162).

All of the research cited thus far, as the reader will discover, has examined the effects of Outward Bound with diverse groups in various stetings. The emphasis has been

on the results of Outward Bound to the exclusion of course components and their relationship to the outcomes of the experience. Outward Bound has been studied with adherence to its standard constituents. This author has found very few studies in the literature altering program components in order to examine their consequences.

Kelly and Baer (Shore, p. 168) in 1968 in writing about further research in Outward Bound say:

> There should be further articulation of the Outward Bound methods and principles of education. As the demand for new types of Outward Bound programs continues there must be some guidelines for developing these programs. What educational principles of Outward Bound must be retained in any modification of the standard program?

In his introduction to Outward Bound: A Reference Volume, 1977, Arnold Shore writes:

> It (Outward Bound) has focused on disciplinary issues (self-concept, self-esteem) to the virtual exclusion of their relationship to programmatic issues (length of course, mix of activities, and nature of instruction). There have been few attempts to link outcome measures with program components and very little statistical analysis in this sense as opposed to statistical reporting. (p. 3)

This demonstration project focuses on that problem by studying the alteration of one program component. The nature of instruction is changed, and the outcomes are investigated. The exigency of this study is cited by Shore:

> Very much needed is a study of instructors and a new recognition of the need to pay closer attention to instructors in studies involving more widely ranging topics: For we still know very little about Outward Bound instructors and how critical (or not) they are to positive Outward Bound experiences. (p. 58)

The instructors in this project have specific training, skills, and ideology. They are trained in counseling and human relation skills, and presented a Confluent Education curriculum on the courses, to accentuate affective learning. It is this change in the program components (the nature of instruction) with its relationship to the outcome measures that is explored here.

Area Two: In the Confluent Education research there has been a paucity of studies employing the physical side of a person with an action-oriented education, more specifically via outdoor adventure activities, and using the wilderness as a classroom.

In this section there will be a review of the research found in the literature, and then briefly how research in wilderness settings utilizing an outdoor adventure curriculum is consistent and valuable to the Confluent Education learning theory. This review is limited to the area of Confluent Education and does not include research done in the "Humanistic Education" or "Affective Education" fields,

although they are somewhat similar.

The studies surveyed here are all from the Conflueent Education library at the University of California at Santa Barbara. The author scrutinized eighteen dissertations and thirty theses that were submitted in partial satisfaction for the Masters of Arts and Doctorate of Philosophy degrees in education. The findings will not be reported here, but only the subject matter, as the topics are diverse, and only a minority of them yield empirical results. As of yet, there is a great number of research studies ongoing, or incomplete among graduate students, and not a part of this review.

The majority of these studies take place in, or are related to, classroom education. The studies surveyed consist of: four dealing with teachers, two with teacher training, eight with classroom teaching in general, and one dealing with affective test performances, one with individualized learning, one with counselors and Confluent Education, one on the split brain theory, two with religion, one with oral and written communication, one on development growth, one on creativity, one with Confluent Education concepts and families, one dealing with remedial math, one with science, one focused on fiction, two dealing with Gestalt concepts, one dealing with change in education, two

dealing with issues of women and feminism, one specifically about child birth, and two dealing with alcohol.

Of the nearly fifty studies examined, only five emphasized an action-oriented education or performing physical activities. One study focuses on the body, especially the diet. Another study concentrated on actions using the medium of dance. Two studies limelighted a Confluent Education approach to Physical Education. The last study to accentuate action-oriented education, used the wilderness as the classroom.

This study was in partial satisfaction for a dissertation entitled, "Wilderness as a Concept for Learning: An Exploratory Study with Implications for Learning Programs Involving Life Meanings, Environmental Education, and Attitudes," by David Georgi in October 1978. Georgi's study contributed in many ways to this study being reported.

There are two other works in Confluent Education that focus on the physical self, use an action-oriented curriculum, and are based in the wilderness. Both of these works are in process and not part of the literature in Confluent Education yet. These works share concepts and similar methodologies to those of this author. One study in the making is "Outdoor Leadership for Junior High School Students" by Phil Von Phul. The other work is John Huie's

qualifying paper for his dissertation entitled "Confluent Education and Outward Bound" done in 1976. Huie's paper has been an important asset to this study. He examines the theories, both similar and dissimilar of Outward Bound and Confluent Education. As of this writing he has not carried out a study, but his writings and conversations with this author have been encouraging and stimulating.

Huie's work approximates this study more so than Georgi's and Von Phul's. Huie's foundation in theory helped generate this demonstration project. The difference in this study and Georgi's and Von Phul's is the distinction between Outward Bound programs and wilderness programs. Georgi and Von Phul (which this author contributed to) use wilderness backpacking and a solo activity. Georgi helps clarify this distinction by writing, "Wilderness Learning Programs emphasizing more hazardous activities such as Lowenstein describes (Outward Bound), require specialized leadership skills and training and lie outside the scope of the present inquiry" (Georgi, p. 142).

When Confluent Education commenced, it was simply put as the merging of thinking and feeling in the classroom. In Left-Hand Teaching: Lessons in Affective Education, 1974, Gloria Castillo speaks to the need for attention to affective skills. She writes:

> Traditionally, public schools have had as their main focus the development of cognitive skills. But today many experts in education as well as in a growing number of other fields insist that the development of cognitive skills is not enough (p. 11).

George Brown (1971), the founder of Confluent Education writes about the union of thinking and feeling and how this takes place. He writes, "It should be apparent that there is no intellectual learning without some sort of feeling, and there are no feelings without the mind's being somehow involved" (Brown, p. 4) What is lacking here is the action component. Every action (physical or behavioral) generates a corresponding feeling and thought and vice versa. In the past, the action component of Confluent Education had not been given much attention, as the review of studies indicate. Actions were viewed as a compliment to thoughts and feelings, but not recognized as a source or catalyst for these domains.

In the 1920's John Dewey wrote about learning by being involved, and other concepts similar to modern Confluent Education premises. Even with that, though, the acknowledgement of studying feelings has only recently been accepted as a valuable learning tool. In this same developmental pattern, physical actions are now being accepted as a popular pastime and educational and therapeutic activity.

Society's desire for physical actions is illuminated in the Perrier Survey of Fitness in America, conducted by Louis

Harris and Associates, Inc., reported in the Los Angeles Times, Part III, February 9, 1979, p. 8, by Will Grimsley. The survey reports that:

> - 93% of parents surveyed think it is vital that their sons and daughters stay in top physical shape.
> - The pursuit of physical fitness had become a national pastime, with 90 million participants in America, a growth since 1961 from 24% to 59% of the adult population.
> - Parents are as anxious for their daughters to participate as their sons.
>
> (Grimsley, Part III, p. 8)

In the social services, physical actions are a valuable constituent of many therapeutic recreation programs, colleges, universities, schools, hospitals, clinics, and private, non-profit agencies. The widespread use and popularity of Outward Bound and like programs, testify to this. Action-oriented therapies are emanating utilizing running and skiing, as an example. The recent attention paid to action-oriented education and the physical self in Confluent Education is consistent with the emergence of body and movement therapies, present now in the humanistic psychology field.

Confluent Education has been called, "education for the whole person." Promoting growth for people through attention to their thoughts, feelings, and actions permits this type of learning. The acknowledgement of action components as an integral part of Confluent Education, and deserving further exploration, is apparent now, as the new

brochure describing the program, says it "integrates thoughts, feelings, and actions."

Another facet of an Outward Bound program that is consistent with Confluent Education learning theory is contact with nature or a wilderness environment. One of Confluent Education's founding stones is from Gestalt therapy. In Gestalt, a goal is to attain clear perception between self and the environment, breaking down the blocks that limit this. The wilderness provides one with a view of nature, its proceedings and connectedness, without the interferences and interruptions that man can bring. Joel Latner (1973) in The Gestalt Therapy Book wrote,

> In Gestalt therapy, reality is understood to have the same quality to it that is in nature, the physical universe...The basic principles of behavior in Gestalt therapy emanate from what has been called free-functioning in nature" (Latner, p. 38).

Gloria Castillo (1974), a confluent teacher, writes about what she finds lacking in schools:

> There are few schools designed around natural settings, and in those that are, the settings are usually used in traditional ways: children learn in classroom, walk in the halls, play on the blacktop. In such environments it is difficult for the child to experience nature in any way that matters to him. He has no way to develop values, for living in harmony with nature when he lives in an environment that locks it out. (Castillo, p. 150-151)

A need for these types of studies is generated in Georgi's

(1978) work. He writes,

> ...There is little comparable research that seeks to explain how the wilderness context affects the content of the learning process. This lack of research has been discussed by people in the field quite often." (Georgi, p. 80)

Georgi's dissertation is the only work among all the Confluent Education research that used the wilderness as the setting for his classroom. This author feels there is a need for more studies linking Confluent Education with wilderness settings. Nature impregnates one with a wealth of cognitive, affective, and action stimuli to draw from in the learning process. Teaching and learning seem both easier and more sensible in the outdoors. Confluent Education, and education in general, are just beginning to tap the rich potential of the wilderness as a classroom.

John Huie (1976) summarizes these thoughts in his writings.

> One of the most effective ways to become aware of basic realities - natural feelings and instincts, primary needs such as hunger, sex, aggression, and contact is to experience directly the world that man did not make.... Outward Bound, therefore, seems to be a logical extension of many of the basic concepts of Gestalt theory and Confluent Education. Outward Bound applies rather literally the notions of Confluent Education by making the world out-of-doors the classroom - the natural world of streams, canyons, wind, sun, fire, trees, mountains, hills, water, and rocks. This is a manifestation of holism, of experiencing self-in-environment, of being in contact with one's own inner nature and with the outer world of nature. (Huie, p. 18)

This concludes this section. Many of the topics were covered here briefly, because they will be dealt with in more depth in later chapters, and also some of the information is overlapping in its makeup.

The demonstration project reported here, hopefully will enhance the research field related to action-oriented education and using the wilderness within Confluent Education.

A question for further research related here is, What affect would physical risks have upon emotional risks?

Area Three: In the Outward Bound research there is a need for further studies pertaining to the sustenance, transference, and application of the knowledge and changes occurring on a course, once students have returned home for a period of time.

This section reviews the literature to determine what are the long-range effects of Outward Bound for students. Most of the research assesses the value of the course, before and after, there are not many studies evaluating the effects over time.

In 1968 Kelly and Baer (Shore p. 313) showed that Outward Bound has sustaining effects, as 20% of the Outward Bound group recidivated while 34% of the control group recidivated. Recidivated for them meant, returned to the

institution. They found an improved idealized self-concept "I would like to be" (p. L.05) as well as present self-concept "I am" (p. L.01) in the nonrecidivists using the Semantic Differential Survey. They write, "...it may be that concomitant improvement for both concepts are a necessary condition for long term behavioral change" (Shore, p. 313). In addressing the issue of transference of the Outward Bound experience Keely and Baer state:

> Generally, students do not intuitively and/or immediatley see the relationship between e.g. climbing a mountain and the issues which concern them back home. The most obvious case of this is the city-dweller who talks of the absence of mountains or lakes in his block. This concrete approach is quite prevalent and takes time to overcome. (Shore, p. 316)

In their conclusion they make the poignant remarks,

> How does one move Outward Bound from the wilderness retreat to the urban environment? Procedures are needed for maintaining and developing some of the changes begun during the course. Outward Bound's effectiveness and future developments depends on how it deals with such issues. (Shore, p. 320)

Richard A. Heaps and Clark T. Thorstenson wrote "Self-Concept Changes Immediately and One Year after Survival Training" (n.d.) (Shore, p. 278) about an Outdoor Survival course at Brigham Young University. They used the Tennessee Self-Concept Scale and administered it before, after, and one year following the Survival course. They found,

> ...the positive change in self and behavioral evaluations were maintained one year following participation in survival training. However, the subjects' evaluation of themselves as a family member dropped slightly, and their perception of their social selves improved. (Shore, p. 278)

These results demonstrate some of the sustenance of the experience.

Heaps and Thorstenson also cite findings about the application and transference of the changes and knowledge from the course back home.

> There are some subjective indications from student reports, however, that during the first several months following their return from the field some students experience a significant drop in the effectiveness of their psychological and social functioning. These months are usually followed by a gradual and apparently difficult return to improved functioning. Two implications seem important: 1) a post-survival experience is needed to facilitate maintenance of positive changes, and 2) changes during survival may serve as a model for further change or reestablishment of changes lost soon after the experience. Further research into this area would have definite implications for survival programs being used in therapeutic settings. (Shore, p. 278)

A unique endeavor and study was done in Great Britain in 1970. It was felt that the review of Outward Bound fell into two categories; 1) the way in which Outward Bound training is applied and 2) the effect of that training on those who attend courses with respect to its relevance to education and industrial training. A special committee asked Professor Basil Fletcher and the University of Bristol to

undertake a review of this second category. The findings are reported in "Students of Outward Bound Schools in Great Britain: A Follow-Up Study," University of Bristol, School of Education, 1970, by B.A. Fletcher (Shore, p. 243).

Fletcher reported on some studies already done and special pilot studies to test a questionnaire that was developed. He then sent questionnaire inquiries of 3,000 students and their sponsors from the Outward Bound Schools at Ullswater, Aberdovey, and Moray. Views expressed by students were approximately a year after their course. Replies were received from 87% of sponors and 78% of students. In estimating the success of the course the students figure are:

> 87% consiered the courses highly successful
> 11.6% considered the courses successful
> 1.4% considered the courses were a failure.
> (Shore, p. 244)

Another question on the survey was the influence of courses on character development. Fletcher's findings were:

> A) 86% of students belive they had increased in self-confidence during the course and 70% of sponsors reported their observation on this change.
>
> B) 78% of students believed they had increased in general maturity and 73% of sponsors reported their observation of this change.
>
> C) 64% of students believed they had become more aware of the needs of others or improved their ability to mix well, whilst 43% of sponsors reported their observation of this change.
> (Shore, p. 244)

Fletcher (1970) also examined the persistence of influence of courses. He writes,

> The students estimates of persistence of influence does not vary much between the best and the worst students although the worst students are much more critical of their courses than the best. In this high estimate of persistence of influence there is no significant difference between the figures for students from different backgrounds or of different ages and histories. (Shore, p. 245)

In estimating the duration of influence of an Outward Bound course five years after they have finished it, Fletcher found that 64% of the students said it would last for life; 32% said several years; and 4% said several months.

The findings are valuable to the Outward Bound literature, but they do not demonstrate what kind of influence or more important the quality of the influence of Outward Bound. In which ways does the experience persist and in what degree?

Fletcher's study speaks to the sustaining value of Outward Bound, but does not touch the kinds of transferences and applications.

In 1971, Mary Anne Wakefield Smith wrote her dissertation on "An Investigation of the Effects of an Outward Bound Experience on Selected Personality Factors and Behaviors of High School Juniors" (Shore p. 444). Her study involved fifty juniors in high school participating in a 21-day Outward Bound course. They were given instruments testing personality factors, before and after the course, and seven and

a half months later. Smith also studied Outward Bound's effect on school attendance and academic achievement measured by grade point average, against that of a randomly selected control group.

In her findings, Smith reports no significant difference in the Outward Bound group's selected personality factors, school attendance patterns, and grade point average, as compared to the control groups.

Smith was very specific in investigating the transference and application of Outward Bound knowledge and skill at home. In finding no difference in participation or non-participation in Outward Bound in students, this study is valuable in the Outward Bound literature.

Reagh C. Wetmore was cited earlier for his 1972 study of the "Influence of Outward Bound school experience on the self-concept of adolescent" (Shore, p. 780). He gave a pre test and post test to 272 students of Hurricane Island Outward Bound School. The Tennessee Self-Concept Scale was used. A follow-up questionnaire was also sent to the students six months after their participation.

Wetmore's results,

> ...indicate statistically significant positive relationships between the scores on the Behavior Rating Scale and the scores on the physical self, moral self, social self, personal self, self-satisfaction, behavior, and total self scales."
> (Shore, p. 482)

Simply put, there was a positive change in self-concept. Six months later fewer of these items were significant, demonstrating an attenuation in Outward Bound sustenance. In addition, though, 95% of students responding to the follow-up questionnaire reported favorable effects of the Outward Bound experience on their lives (Shore, p. 482).

A study cited earlier is useful in looking at the transference of the Outward Bound experience. Cytrynbaum and Kea in "The Connecticut Wilderness Program: A Preliminary Evaluation Report" in 1975 found, "...few meaningful and significant changes over time in analyzing data from the semantic differential sacles," they administered (Shore, p. 81). They found encouraging results though in their Outcome questionnaire.

> ...students participating in the wilderness program recidivated less, had fewer arrests in the six months following the program, got drunk fewer times, used drugs less, and utilized service agencies less than students in the control group." (Shore, p. 81)

In this study no significant changes were found in personality traits, but in the actions of students after their experience was over.

The Connecticut Wilderness School has acknowledged the restricted value of merely on Outward Bound experience in a student's life. They were one of the first programs in the States to employ an intensive follow-up program for students

to facilitate the transference of course learnings into community applications. Weekend courses of climbing and canoeing, slide shows to parents, job placements, counseling, reunions, and Outward Board scholarships are all a part of the follow-up program available to students to help reinforce and continue the learnings from their wilderness experience. John Flood, the Wilderness School director, has said, "An Outward Bound course is an isolated experience to a student, they need to see its application in every day use, and that's what our program attempts to do" (Personal communication, 1976). This thought is reiterated now in demonstration by many programs employing an intensive follow-up to the Outward Bound course. The Appalachian School of Experience in Pennsylvania and Project S.T.E.P. in Florida are just a few examples of this.

Robert Patterson Nye, Jr., cited earlier, wrote "The Influence of an Outward Bound Program on the Self-Concept of the Participants" in 1975 (Shore, p. 133). He gave the Tennessee Self-Concept Scale to thirty-eight males and forty-six females before, after, and three months following their standard course at North Carolina Outward Bound School. He found "Self Concept increased significantly and, three months later, the scores still differed significantly from pre test scores" (Shore, p. 134). Nye's study gives empirical

proof that the Outward Bound experience is sustaining for three months following the course. Is there a point in time though, that the experience is not sustaining?

Richard Weider wrote "Evaluation Report: Outward Bound Pilot Project," (Shore, p. 473) in 1976. The New York Youth Bureau sent a small number (6) of students to the North Carolina Outward Bound School. These youths had the lowest scores on the Coopersmith Self-Esteem Inventory. Weider administered the same test to these students after the course and six months later. In his findings, Weider reports no significant increase in scores between the pre- and post-tests, but, "...there was a significant increase between the pre-test scores and scores recorded six months after the program" (Shore, p. 167).

Weider's findings raise some interesting possibilities and questions. His data suggest students did not have a change in self-esteem after the course, but that it developed in the six months after the course. Weider writes,

> This, then, raises the question of how much this improvement in esteem can be attributable to the Outward Bound experience. Also, in what way did the experience make an impact on the participants?" (Shore, p. 170)

This study shows the reader again that the results of the Outward Bound experience are mixed and as of yet indecisive.

John Rhoades, (1972, Shore, p. 391) who was cited earlier, in writing about Outward Bound transfer wrote,

> ...there is little real evidence of programmatic concern in Outward Bound for the the issue of transfer. Far more attention is paid to what happens during a course than to what the student is able to take home with him in attitude and behavioral change. That transfer is becoming a concern of Outward Bound is clear from the direction research is beginning to take as more and more follow-up studies are being done."
> (Shore, p. 394)

In this review of the research, the author perceives the transference, applications, and sustenance of the Outward Bound experience to be varied and inconclusive. There are just not enough studies yet, exploring these issues. For further research, this author has three recommendations:

1) More follow-up studies on the duration of Outward Bound's effect, and the intensity and type of influences students receive. This is imperative, especially if Outward Bound is continued to be used in a variety of settings with different populations.

2) There needs to be new methodologies, activities, and procedures to enhance and continue the Outward Bound learnings, once the experience is over. Then there needs to be studies to measure the application, sustenance, and success of these new follow-up activities.

3) There needs to be new techniques or methods developed within the Outward Bound course to help augment the transfer-

ence, applications home, and sustenance of the Outward Bound experience. The outcomes of these new methods need to be measured, of course, in special research projects.

New research in these three areas will maximize the potency of the Outward Bound experience for student's utilization back home.

The demonstration project reported here, explores and implements new methodologies during an Outward Bound course that may have implications on the transference, applications, and sustence of the experience. It is not within the realms of this study to test this hypothesis, but its research, theory, execution, and results may generate further research in this area.

Area Four: In the Outward Bound research there is an exigency for the facilitation of affective learning during the courses. More specifically, the identity and expression of emotions, attitudes, values, and potentials emerging from a course have been unamply emphasized by instructors to provide for a more meaningful and relevant experience.

In this problem is the chief component of this demonstration project reported. Does nourishing the affective components of a course enrich a student's experience? The birth and support of this question are reported in the

literature, while the rationale and answer to the question are attended to in subsequent chapters.

First, the term "affect" used throughout this manuscript needs to be defined. Webster's New World Dictionary (Guralnik, ed., 1974) helps clarify the term. They define it as, a) an emotion of feeling, attached to an idea, object, etc.; b) a stimulus or motive arousing an emotion, feeling, or mood; c) in general, emotion or emotional response (Guralnik, ed., p. 23). "Affective education" is defined as,

> ...the identification for specific, educational concern of the nonintellective side of learning: the side having to do with emotions, feelings, interests, values, and character.
> (Brown, 1971, p. xvi)

The author finds a distinction between the standard Outward Bound course and Outward Bound for delinquents or troubled youths. In the standard Outward Bound program the premise is to learn from the experience without much regard for what the students will utilize back home. (This topic was covered in more depth in the previous section.) When Outward Bound is used with delinquents, the purpose is for rehabilitation or "therapy" corresponding with a desired behavior change back home to keep the youth out of trouble. In both instances, affective learning has not been made a priority. The writer sees this as a detriment in both uses of Outward Bound and that the need may be more profound in

applications with delinquents, where an enhanced behavior change is coveted.

Kelly and Baer (Shore, p. 309) in 1968 were one of the first programs to use Outward Bound with delinquents. In their rationale for this application they wrote:

> ...professional workers in the field of delinquency have reported on the delinquents proclivity for action as a solution to conflict and tension. This preference for action may explain the apparent failure of extent and traditional cognitively oriented "talking therapy" to modify the undesirable behavior of delinquents." (Shore, p. 309)

This may have been the failure of "talking therapy" not having an action component, and having to choose either "talking therapy" or "action therapy" independently. The ideal situation is the union of both components, one nourishing the other. Outward Bound was very young at this time in the United States and Kelly and Baer's predilection became the model for other programs. Affective learning which would involve attention and expression became neglected. The time spent exploring feelings, attitudes, values and new potentials was not constructed into the Outward Bound programs.

The omission of affective components in Outward Bound is best generalized in the writings of Kelly and Baer (1968). They cite:

> The de-emphasis on exploring interpersonal issues seems to result from both characteristics of the Outward Bound program and staff preferences. The Outward Bound schedule is a tight one. As we saw

> in the climb up the rock face, there is little time left over after all students have had a chance to perform the task. The time students spend waiting for their turn invariably remains waiting; rarely does anything with interpersonal intensity get started. Moreover, there is an understanding that exploration of interpersonal issues can make task performance ineffective, at least in the early stages. Again, because of constraints of time, as well as the fact that real dangers exist with many tasks, tasks must be performed effectively quite soon. In isolated instances, for example, in some of the initiative tests, interpersonal issues are allowed to intrude upon the effectiveness of task performance. But one's life does not depend upon the way the initiative test is solved. Finally, there are few structures which encourage exploration of interpersonal issues. There are, for example, few times devoted to group discussions; and not enough time is given to develop the discussion in depth." (Shore, p. 316)

Kelly and Baer expound on one reason for the lack of emphasis on affective learning, that priority is not given to it in the structuring of activities in Outward Bound. Another reason is presented in Irving S. Greentree III paper, Wilderness Survival Training, 1975, (Shore, p. 268). He reports that:

> Presently, the amount of group sensitivity process experienced in an Outward Bound group is a function of the specific instructor's skills and inclinations to introduce it... (Shore, p. 270).

When there is time in an Outward Bound course, few instructors have the skill to facilitate for the assimilation of emotions, attitudes, and values emerging from the experience.

In the Outward Bound research there have been studies

that have noted the importance of affective learning and responded to this emotional side in one way or another. Paul Harmon (1974) cited earlier in "The Measurement of Affective Education," (Shore, p. 271) responded to the need to measure behavioral changes. His title is a bit misleading as the major concerns were "...determining the value of a program, ...determining the instructional objectives, ...and with measuring the instructional effectiveness of a program" (Shore, p. 271). He developed a set of checklists, one of which was affective objectives, the others were psychomotor objectives, and cognitive objectives. A problem encountered was actually measuring these objectives. The value of Harmon's study to this study is that he was one of the first to clarify the objectives of Outward Bound by its own staff and affective education was acknowledged to have high merit.

Seymour Kenneth Robbins, Jr. wrote his disseration on "Outdoor Wilderness Survival and Its Psychological and Sociological Effects upon Students in Changing Human Behavior," 1976 (Shore, p. 400). He treated the affective side with Fankl's Logotherapy administered to students prior, during, and following the Outdoor Survival course. This was to determine the endurance of positive changes from the course back to society. The results were inconclusive and seemed to "have little effect in the gain scores and solving problems

during and following the Outdoor Survial" (Shore, p. 408). This is one of the only studies that attempted to alter the affective components of an Outdoor Survival course and study its results that can be found in the literature. Robbins writes, "Results from tests of Hypothesis 3 (Logotherapy) are inconclusive and must be left for another study where several variables can be controlled" (Shore, p. 405). His study suffers from lack of clarity in presentation and the formulation of questions guiding the research (Shore, p. 144). The need for Logotherapy to facilitate positive changes during and after the course is not well developed and the discussion of therapies studied is scant and incomplete. Robbins did note the significance of emotional components in rendering positive changes and its development, exploration, and demonstration are pursued in the study reported here.

In 1970 Eugene C. Nelson wrote "Predispositions and Attitudinal Changes in Outward Bound and Human Relations Groups (Shore, p. 367). He studied twenty-eight students in Outward Bound courses, forty-two in human relations groups and forty-five in a control group. He explored the similarities and differences between the Outward Bound and Human Relations groups. The Human Relations groups met twice a week for two hours a session for eight weeks, and expored feelings and attitudes in these generally intense encounter sessions.

Nelson reports, "...it is clear that the Outward Bound course produced substantially more attitudinal change in its students than the Human Relations course" (Shore, p. 368). Also, "...the two programs are in many ways more similar than dissimilar" (Shore, p. 369). He concludes: "It would seem that an excellent synthesis could be made by combining the Outward Bound idea with human relations techniques" (Shore, p. 369).

Richard A. Lovett in "Outward Bound: A Means of Implementing Guidance Objectives," 1971 (Shore, p. 348) suggests in theory the value of the affective components in Outward Bound for Guidance Counseling objectives. The study as a whole is seriously flawed, but gives insight in application of Outward Bound in new realms.

Lovett argues that Outward Bound provides an excellent context for the work of guidance counselors. The reasons for this are: A) The stated objectives of Outward Bound and those of the guidance counselor are consistent and overlapping; and B) where counselors do their work, the school, puts them under control of administrators which strains relationships with teachers (Shore, p. 123). He does not elucidate the difference between a counselor and guidance counselor, which would help deduce the relationship with Outward Bound.

Lovett writes,

> Ideally the instructor (or perhaps one assistant instructor) could very well be trained in counseling. Each day new experiences are presented that participants must learn to cope with and with a counselor present the participants would be able to receive immediate counseling, either during the course of events or more logically around the evening campfire where this writer has found from personal experiences that people are and willing to discuss their concerns.
> (Shore, p. 348)

He suggests that the counselor can facilitate for students expressions of their feelings and attitudes which are copious throughout the course. The students can then understand what is happening to them and be able to learn from it, so as to deal effectively with similar experiences. Lovett's words to explain this is "learn to cope with (new experiences)" (Shore, p. 349).

In describing other assets of having a counselor on a course, he cites,

> What better place for a counselor than to be alone with a student immediately after this experience (solo) and discuss with him the thoughts and concerns which have developed over this three day period when he has not been able to share them with anyone.
> (Shore, p. 349)

The results of this study are from a survey sent to Outward Bound graduates (39) and a random groups (39) of juniors and seniors in high school. Counseling was not a variable explored in this study. Lovett has drawn his conclusions from the survey and researching the literature

in the Outward Bound and counseling fields. His findings are empirically unsubstantiated but have virtue in their theoretical suggestions. Some of his findings are:

> A) Objectives of guidance counseling and Outward Bound are quite similar.
> B) The Outward Bound program is structured in such a way that it fosters the fulfillment of counseling objectives.
> C) Students working with guidance counselors in a program based on Outward Bound concept would seem to be more likely to become fully aware of self and others than those who participate in a similarly structured program without the presence of guidance counselors...
> (Shore, pp. 349-350)

Lovett's (1971) last conclusion here is the most germane to the demonstration project explored by this author. He demonstrates in sketchy theory that with attention to students' emotional side, their program experience can be enhanced. This leads to the nascency of the question: Would there be a difference in program outcomes between Outward Bound students with instructors trained in counseling and human relation skills and Outward Bound students with regular instructors? The endeavor to respond to this inquiry and its encompassing issues is the quintessence of this study.

These past studies cited are the only ones found in the literature which have documented the value of affective learning in Outward Bound and responded to this topic either in developing an evaluation, therapy, or theoretical writings. Other writers have alluded to, or observed the need or poten-

tial for, the facilitation of the affective domain, without actively field testing it. These studies are reported below.

In an unpublished thesis, "Evaluation of Two Adeventure Programs," from the University of Calgary in 1972, Donald R. Johnson identified some needs for future research in the emotional side of instructors of Outward Bound type programs (Shore, p. 298). Johnson asks, "Do leaders with high scores on warmth, empathy, and genuineness provide a more meaningful experience for those in their group?" (Shore, p. 300). Johnson's question reiterates the need to emphasize the affective side of courses and linking it with program outcomes.

Richard Katz and David Kolb (n.d.) cited earlier in "Outward Bound and Education for Personal Growth" (Shore, p. 306), write about the potential of affective learning on an Outward Bound course.

> Impressive learning could occur if interpersonal exploration were encouraged. Since the group composition is heterogeneous and there are a number of intense, shared experiences, groups could communicate about important things. This kind of interchange does happen spontaneously, on occasion, and the results seem so fruitful and important that it may be wise to encourage this interpersonal sharing more explicitly.
> (Shore, p. 307)

For the interchange they speak of, instructors need to be trained in human relations skills and be sensitive

to the timing when group sharing will be most valuable. There are times when interpersonal sharing is inappropriate and make students less willing to share their feelings. Katz and Kold see developing interpersonal competence and sensitivity as a way to improve task performance and a vehicle in personal growth. Attention to and expression for affective components is required for this to transpire.

In "The Problem of Individual Change in Outward Bound: An Application of Change and Transfer Theory," 1972, unpublished dissertation, University of Massachusetts (Shore, p. 391), John Stewart Rhoades speaks to the issue of instructor sensitivity for the varied emotional changes students go through on a course. Rhoades writes:

> What I am arguing for is a balanced course that does have a fair amount of disconfirmation, but also provides acceptance for the fact that individuals are in the middle of a change process (for some it may mean some major personality and behavior change) and that support for those changes is vital or else they will not be attempted. (Shore, p. 393)

As a principal concept he writes:

> The role of the instructor is the key to the establishment of supportive conditions for change involving psychological safety and trust. The instructor provides a role model which is central to the process of change as students use him or her to identify with during periods of uncertainty. (Shore, p. 396)
>
> ...All the above suggestions lead to the final conclusion that the instructor should be highly skilled in group process, perhaps as a result of human relations training. (Shore, p. 394)

Joseph Nold and Mary Wilpers in "Wilderness Training as an Alternative to Incarceration" in Calvert R. Dodge's A Nation Without Prison, Lexington, Mass. D.C. Heath and Company, 1967 (Shore, p. 371) expound eloquently in respect to the potential of affective learning in Outward Bound and other organizations with similar programs.

> The small group structure fosters co-operation, and teamwork, and helps build trust in human relations. Where staff has been trained in group process the opportunities for reality counseling are many and powerful.
>
> There is the right psychological moment. The high impact, drama, deeply stretching experience, has the greatest effect if planned at critical transition points. Seen as a catalyst, it opens one to insights into oneself, it opens doors to new experience, it helps one move on.... (Shore, p. 372)

The research on Outward Bound is youthful. Only recently has the program's effect on the whole person commenced to be scrutinized. The prominence of affective learning has exuded throughout the literature. As the reader can see, the research points to the need for instructors trained in counseling and human relations skills to promote the maturation of affective education for students, enabling the identification, expression, and assimilation of their feelings and concerns. As of yet, there have been no studies to execute this task and assess its value. The affective domain has an elusive and intangible quality, it is easily observable, but hard to engender, and

more difficult to measure. The acknowledgement of affective learning as a significant program constituent has effectuated this demonstration project, to facilitate for its nurturance and to explore its merit in Outward Bound.

Chapter II

DEFINITION, HISTORY, AND PHILOSOPHY OF OUTWARD BOUND

Outward Bound is defined as

> An educational process dedicated to the principle that the individual develops self-confidence, concern for others, and self-awareness in the broad scheme of things when confronted by challenging, shared experiences involving service and adventure, (in the North Carolina Outward Bound Schools's Instructor Handbook, Holmes, et al., 1979).

In the Outward Bound brochure (1979), which goes out to all prospective students, there is an answer to the question, "What is Outward Bound?" It says,

> Outward Bound is a unique educational experience which leads to a new understanding of yourself, and the fact, that most of your limits are self-imposed.
>
> Through Outward Bound people give themselves a chance to step out of their old routines and ordinary surroundings - if only for a week or two or three - and some amazing things can happen. Fearful people find inner strengths. Loners discover the joy of working with others. People who've always said, "I can't," find out how to say "I can!"
>
> Outward Bound yields joy after hardship, builds confidence through experience, brings high adventure from hard work, provides challenging opportunities for you to find out who you really are - if you want to know.

The inception of the Outward Bound movement took place in England during World War II. Its founder was the educator Kurt Hahn. He developed the program to ameliorate five major

areas of decline he saw in the world. They were: the decline in physical fitness due to modern methods of transportation; the decline of initiative due to the widespread disease of spectatoritis; the decline in care and skill due to the weakened tradition of craftsmanship; the decline in self-discipline due to the ready availability of tranquilizers; and the decline of compassion, a form of spiritual death. Hahn prescribed four educational antidotes for these social ills that have been used all over the world. These antidotes are fitness training, wilderness expeditions, projects, and rescue services.

The seeds for today's Outward Bound program were nurtured by the life and experiences of Kurt Hahn. He was born to German parents of Jewish descent in 1866. Raised in the Jewish tradition of a prosperous middle-class family afforded him certain benefits. He was educated at the Wilhelms Gymnasium in Berlin and later studied at Christ Church in Oxford, England, the Universities of Berlin, Heidelberg, Friedburg, and Göttingen.

In World War I he was the private secretary to Prince Max on Baden, a German federal prince and heir to the Grand Duchy of Baden. At the conclusion of the war, Hahn returned with Prince Max to his castle in Baden and helped him write his memoirs. Prince Max assisted Hahn in starting the Salem School, in one of the wings of the castle in Salem, to develop

some of his educational ideas. The school set out to train young people to have moral independence, an ability to choose between "right and wrong," and an improvement in their physical health.

In 1932 Hahn came out publicly against Hitler and was arrested and imprisoned. He soon was released because of the influence of friends such as Ramsay MacDonald, the British Prime Minister, and the Marque of Baden, the son of Prince Max. Hahn then arrived in England, exiled from Germany.

It did not take him long to start the Gordonstoun school, with the help of friends, in Scotland fashioned upon the Salem School. Here Hahn wanted a school where:

> Action and thought would not be divided into two hostile camps; steps would be taken to build the imagination of the student of decision and the will power of the dreamer so that wise men of action will have the vision to see the consequences of their decisions; and that no boy should be compelled into opinions; but it is criminal negligence not to impel them into experience. (Templia, 1976, p. 4)

In the years that followed the founding of Gordonstoun, Hahn added seamanship to the curriculum because he felt it was necessary to introduce youth to danger and adventure, to create a learning environment that would provide what William James called "a moral equivalent of war." (Hahn had accepted the challenge James put to educators and statesmen: to discover the moral equivalent of war. James had admitted that war satisfies a primitive longing of men; to lose yourself in

a common cause which claims the whole man. Hahn made advancements to this discovery with the Gordonstoun School and Outward Bound.) Hahn never advocated adventure as an end in itself, but rather as a training vehicle through which youth would mature. It was vital for adventure to be tied together with service to the community and having skills to be used in emergencies. Through unselfish action and dramatic rescue situations youths would also learn compassion, an element Hahn thought missing in post-war Britain.

The Gordonstoun School became well established and accepted in British education. Hahn then turned some of his attention to extending his ideas in other educational institutions. It was at this time that Lawrence Holt, a head of a large shipping firm, and Hahn merged in their thinking. Holt was concerned that, although his ships were manned by highly skilled seamen, they had not been trained to deal with the hazards they encountered during the Battle of the North Atlantic. He found that when their ships were sunk, the seamen, especially the young inexperienced men, were often unable or unprepared to survive the ordeal of living in life boats until they were picked up.

> Holt felt that there was a duty to create emergencies in order to train people to react to the unexpected. Hahn believed that emergencies represented the consequences of prudence and foresight. (Templin, p. 6)

Hahn and Holt using the Gordonstoun School as the basic curriculu, founded the first Outward Bound School in 1941 in Aberdovey, England.

> "The training...must be less a training for the sea than a training through the sea, and benefit all walks of life." The requirements in athletics and land expeditions were maintained and to these were added, but not emphasized, the sea-going enterprises together with rescue training: fire-fighting, resuscitation, and sea rescue...for four weeks. (Stewart, 1972, p. 340)

Today, there arre more than 30 Outward Bound Schools in the world, located on five continents, which provide powerful supplements to traditional forms of education. In the United States there are seven schools, located in Maine, New Hampshire, North Carolina, Minnesota, Colorado, Oregon, and New Mexico. The first one opened up on Colorado in 1962. There are also over 300 adaptive Outward Bound programs in the U.S., which means part or all of the Outward Bound philosophy has been "adapted" to a variety of agencies, hospitals, clinics, colleges, and non-profit agencies, etc. Many of these adaptive programs work with special populations, most frequently troubled youths or juvenile delinquents. The Wilderness School in Connecticut, where this study takes place, is such an institution, which was founded in 1974.

The national standard Outward Bound course curriculum consists of a course 21 to 28 days in length, inclusive of students' arrival and departure dates, and offered to the

general public, aged 16-1/2 and above. Each standard Outward Bound course is formed and trained as a search and rescue unit available for public service.

The Instructor's Handbook of the North Carolina Outward Bound School elucidates the three week curriculum and components.

> During the first week of the course, each student must have experienced the following:
> A) A statement from the School Director or Course Director outlining the underlying purpose of Outward Bound.
> B) Individual fitness training, conditioning and fitness assessment through such daily activities as running, hiking, ropes course.
> C) Instruction in:
> - Specialized safety training required to cope with the specific environment in which the course is taking place.
> - Field food planning and preparation.
> - Use of equipment.
> - Search, rescue, and emergency evacuation and first aid procedures.
> - Map and compass and route finding.
> - Traveling skills appropriate to the environment.
> - Knots, rope handling, and belaying when applicable.
> - Expedition planning and control.
> - The use, care, and protection of the environment.
>
> D) An interview with the instructor.
> E) Training and assessment in group effectiveness, teamwork and leadership, through activities such as initiative tests, training expeditions, discussions, briefings, and related activities.
>
> After successful completion of this initial training phase, students will be involved in the following experiences:
> A) Expeditions appropriate to the environment and accompanied by the instructor.
> B) Solo - a period of solitude lasting up to three days and nights.
> C) A marathon-type event appropriate to the environment where weather and other conditions permit.

> D) Rock climbing and rappelling.
> E) A final expedition of up to four days' duration with a minimum of instructor supervision consistent with the environment and prevailing conditions.
>
> Each student is encouraged to keep a journal throughout the course, to record thoughts, feelings, and activities. Instructors provide periodic readings or discussions to help students interpret the values underlying the course. There is also a service project of approximately one day's duration, that serves the community in some way. This curriculum outline applies to all men's, women's, and co-ed courses. (Holmes et al., pp. 5-6)

Outward Bound has branched out considerably, within their courses, and also with the variety of adaptive programs that have emerged in the last decade. It has been influenced from the human potential movement, but only in ways that are suitable to its stringent cirriculum. John Huie (1976), cited earlier, writes,

> By comparison with Confluent Education, however, Outward Bound is far less eclectic and probably somewhat less engaged in theory building.
> (Huie, p. 10)

There are Outward Bound programs now for personal and professional growth for teachers, managers, youth workers, policemen, doctors and lawyers, union members and short courses for women over 30 years of age and all aged adults over 23 years. In addition, there are special courses for the deaf and other handicapped, inpatients of hospitals, people in life changes, prisoners, and delinquents. In a very few adaptive programs in the U.S., innovative courses

for delinquents and their parents or quasi family therapy courses have commenced. For the most part, however, participants in a given course are diverse in background and experience. A racial and sociological mix is insured by a scholarship program. Many colleges and universities now give academic credit for Outward Bound courses -- in psychology, forestry, human relations, education, biology, sociology, geography, geology, and environmental studies.

Outward Bound is founded on a number of assumptions. The Instructors Handbook of the North Carolina Outward Bound School assists in illuminating these.

> On a philosophical level, it assumes that:
> - one reveres life for having experienced it in real, dramatic terms;
> - that from such experience one learns to respect self;
> - that from respect of self flows compassion for others;
> - that compassion for others is best expressed in service to mankind;
>
> On an operational level, it assumes that:
> - persons have more resources and are more capable than they think they are;
> - a small heterogenous group has the resources within it to successfully cope with significant physical and mental challenges;
> - young as well as older adults are capable of critical decision making and responsibility;
> - more can be learned by presenting problems rather than solutions or methods;
> - a time for reflection on experience contributes to the formulation of personal goals and a philosophy of life;
> - stress and shared adventure are important catalysts in the self-discovery process;
> - that significant, long-lasting learning can be achieved through an intensive, short-term experience. (Holmes et al., p. 7)

In summary, Outward Bound is an action-oriented, experience-based learning program with its major consequence enhancing people's sense of themselves. Graduates feel their potency and wholeness as a person. The experience encompasses an individual's cognitive, affective, and physical abilities. Their awareness of themselves, others and the environment is usually heightened. All this transpires in less than four weeks. Outward Bound affects people on such a deep and meaningful level that some of its significance is not grasped. It is on this level that a fusion with Confluent Education engenders its virtue.

DEFINITION, HISTORY, AND PHILOSOPHY OF CONFLUENT EDUCATION

The aim of Confluent Education is to integrate the realm of emotions, attitudes, and values, the affective domain, with the realm of thought and intellect the cognitive domain. This bringing together is designed to eventuate in any teaching or learning process. Confluent Education educates the whole person. Most people have been taught to learn solely from their logic or thinking. This process is just one part of a person's potential. An awareness and expression of the affective domain are needed to create the synthesis of both realms.

"Confluence" is a term which includes interaction, integration, and synthesis. "Confluence" can also be defined using the physical image of two streams "flowing together" to form one. George Brown, the founder of Confluent Education, writes, "The putting together of the affective and cognitive through conscious teaching acts is an attempt to make both the educational process and its product, the student, more human" (Brown, 1975, p. 3).

There have been teachers who have taught in this way for years and years and in the past were simply called "good teachers." Today teachers, educators and helping professionals

are trained in Confluent Education to have students emotionally involved in their learning and help them connect subject matter to real life situations. These teachers emphasize the sharing of feelings and concerns about each other and what is being learned. This process of education can allow for authentic communication and the receptivity for skills and knowledge to be learned and utilized.

The inception of Confluent Education began with George Brown's interest in teaching creativity. When he came to California from the East Coast in 1961, he was invited to the Esalen Institute in Big Sur to do some workshops in the teaching of creativity.

At Esalen he met Fritz Perls, the founder of Gestalt Therapy, who was in residence there. Brown studied with Perls and became a Gestalt awareness trainer and therapist, and also became exposed to other approaches of the human potential movement. He continued, at this same time, as a professor of education at the University of California at Santa Barbara. In trying to synthesize these two worlds, the possibility of employing some of the approaches being explored at Esalen into public school classrooms became apparent.

A grant from the Fund for the Advancement of Education enabled a pilot project for teachers to be run for a year in the late 1960's. This early work in Confluent Education began

assuming that teachers should be more aware of the natural relationship between affect and cognition and of how to utilize this relationship in their classrooms.

Brown's personal confluence of his two interests engendered a small group of elementary and secondary teachers to meet one weekend a month for an academic year at Esalen. The teachers experienced a variety of activities from the human potential movement. Some of these experiences were sensory awareness, improvisational theater, a variety of group processes, and attention to the individual through a number of therapeutic approaches, the primary one being Gestalt therapy: they worked directly with Fritz Perls. "The project was thus an attempt to renew the central tradition of Western education - education for the whole man," writes Gloria Castillo, a member of the teacher group (Castillo, 1974, p. 20). The staff members of the project would then go back to their classrooms and try out the most promising affective approaches and report their results the following month. After more than half a year, the group ran out of affective exercises and began to invent their own to use with their classes.

The project was very successful. The Ford Foundation, the parent body for the Fund for the Advancement of Education, supplied a large grant for the Development and Research in Confluent Education (Drice).

> "The purpose of this grant was,
> 1) to develop a number of projects at various educational levels which fostered the development of Confluent Education theory, research, and practice, and
> 2) to provide funds to help the growth of the graduate academic program in Confluent Education at the School of Education, University of California, Santa Barbara"
> (Brown, 1975, p. 3)

Today the Confluent Education approach and philosophy has propagated to all corners of the world by way of the graduate program in Santa Barbara, intensive trainings, workshops, special Drice projects, books and journal articles. Each year the graduate program trains approximately twenty-five Masters of Arts students and six to seven PhD students, selected from throughout the country and the world.

The philosophy of Confluent Education is difficult to explain briefly, because of its eclectic beginnings. Gestalt therapy, humanistic psychology, group process theory, Psychosynthesis, split brain theory, Eastern philosophy, education of the self, and values clarification have all influenced the principles or doctrines of Confluent Education. One tenet it holds is to be continually evolving and changing and not be a fixed educational thought. Some of the current goals or objectives are stated below with further explication coming in other sections of this study.

The most contemporary and succinct writings on Confluent Educationary theory is found in Getting It All Together:

Confluent Education by George I. Brown, Mark Phillips, and Stewart Shapiro in 1976. The authors describe the value of affective learning in detailing its role in learning and teaching.

First, they define what affective loadings in learning is. "Affective loadings are emotional aspects of learning tasks. When taken into consideration, they can increase relevance, enrich personal meaning, and broaden understanding more than when the cognitive is the sole focus" (Brown, Phillips, Shapiro, 1976, p. 14). Then, they delineate three types of affective loadings in learning. The first deals with the student prior to the learning experience. It is the concerns, identity, connectedness, potency and blockages, like poor self-concept, that all students have, with each being a unique human being. These characteristics make up a good part of the student's readiness level to learn. The second type of affective loadings is the student's emotional response to what is being learned and the learning experience. This comes from direct contact with the subject matter. The third set of affective loadings is part of the consequences of learning. These include the student's attitudes toward the learning, the values that come from it, and how the student feels about himself in being a learner.

A person trained in Confluent Education is aware of these affective loadings and caters to them in the design of the learning experience. This educator will help the student work through blocks and value the student's feelings, allowing him to feel more potent as a person. The educator will connect the subject material to the student's existence, allowing more relevance and understanding. Lastly, the educator will know how to let the students feel good about the learning experience and sustain the knowledge. The learning invironment and experience will be exciting and lively when the affective loadings are used to their educational advantage as a positive resource.

The Confluent Education process has been explicated in three broad goal categories. The first is: "to achieve traditional subject matter goals" (Brown, Phillips, Shapiro, 1976, p. 16). Here, the Confluent approach elaborates on what many good teachers have known and been doing for many years. To find a way to have the subject matter linked to something that touches students on a personal level and that may increase their motivational level. This process utilizes the student's affective loadings. Curriculum methods include fantasies, nonverbal awareness exercises, role playing, and Gestalt exercises, designed to get the students more involved and motivated in their learning.

The second goal category of the Confluent curriculum is planned to, "achieve nontraditional goals of personal and interpersonal or social development" (Brown, Phillips, Shapiro, 1978, p. 16). This goal includes the development of personal responsibility, personal awareness, and nonmanipulative persons. Other objectives are developing creativity, imagination, and the ability to create and utilize internal images. Curriculum units aimed at reaching these goals are guided fantasies, imagination games, psychosynthesis exercises, Gestalt awareness exercises, and communication activities. An aim of interpersonal communication is developing the ability to communicate thoughts, feelings, and actions directly and accurately and how to be open to the ideas and feelings of others.

Additionally, other nontraditional goals are the development of the right brain functions and awareness of conditioned sex and race roles. Confluent Education has given attention to the split-brain theory research. Curriculum units have been taught developing and synthesizing both the left brain and right brain, each with its unique functions. Interpersonal communication has been facilitated with awareness and discussions surrounding the origin and present roles on sex and race issues.

Finally, the third goal category of the Confluent

curriculum is, "the learning of process skill that will help students to attain their own goals. These process skills are perceived as increasing students' options, thus increasing their freedom of choice" (Brown, Phillips, Shapiro, 1976, p. 19). Some of these process skills overlap with the skills learned in the first and second goal category. The difference here is the students will attain the skills and use them outside the classroom for their own purposes. Internal visualization, communication skills, awareness, and examination of internal sentences and dialogues are examples of the process skills. "Education of the Self" is a class at the Affective Education Department of the University of Massachusetts. The Confluent Education Department has modified this class and calls it "Self Science" and it is now an integral part of the program.

> "This process [class] includes recognizing personal patterns of thinking, feeling, and acting, considering both the payoffs and negative consequences, experimenting with alternatives, and evaluating the results... The purpose is for students to learn a useful process for acquiring self-knowledge and for increasing their freedom from compulsive patterns of thinking, feeling, and acting"
> (Brown, Phillips, Shapiro, p. 19)

The three goal categories of Confluent curriculum are separated here, but often all three may take place simultaneously in a single unit. Confluent Education is a process

that is constantly changing with the addition of new developments in the field, the re-examination of its values, and the evaluation of the program. The professors of the Confluent Education program in Santa Barbara write a final overview about its applications. They say,

> "Like the values base they reflect, Confluent curricula are simultaneously in the mainstream of American education and breaking new ground, perhaps also contributing to the transformation of American education and of the society it reflects"
> (Brown, Phillips, Shapiro, p. 20).

CHAPTER III

THE KINSHIP OF OUTWARD BOUND AND CONFLUENT EDUCATION

This chapter elucidates the similarities in theory and application of Outward Bound and Confluent Education. It is not the aim of this study to expound on all the commonalities, as they are abundant and far reaching. This author feels, though, that this topic deserves much merit and there is a need for further research in this area.

The similarities are divided into five categories, but are very overlapping in nature. Any one activity in Confluent Education or Outward Bound may be engendering these shared concepts at the same time. The five parallelisms are: 1) Experiential Education, 2) Responsibility, 3) Gestalt Learning Theory, 4) Re-connection, and 5) Purpose.

1. Experiential Education

Experiential Education is not a new innovation, but the way people learned before the classroom evolved. They were involved in exploration, action, and experiencing, and took to recording their experiences and reflections in books. Later generations began to read more about the experiences of others than having their own.

In the 1920's and '30's people started realizing the value again of learning through experience. One of the fathers of this movement was John Dewey. In 1938 he wrote Experience and Education and gives an overview of what had happened in education. He writes,

> "...The gulf between the mature or adult product and the experience and abilities of the young is so wide that the very situation forbids much active participation by pupils in the development of what is taught. Learning here means acquisition of what already is incorporated in books and in the heart of the elders.
>
> That which is taught is thought of as essentially static. It's taught as a finished product with no regard for the way it originated or how it changes. It is to a large extent the cultural product of societies that assumed the future would be much like the past, and yet it is used as educational food in a society where change is the rule, not the exception"
>
> (Dewey, 1938, p. 19)

Outward Bound and Confluent Education view "experience" as the chief source of learning. These two programs are seen as educational innovations, when in reality their origins are derived from "experiencing" before the onset of the traditional classroom.

Outward Bound and Confluent Education both use "experiencing" as a means for students to be involved in their education and to learn for themselves. Outward Bound engages students in rock climbing, canoeing, backpacking, living in the outdoors, getting wet, being cold and tired, being alone,

and being part of group decisions. Students learn from their mistakes or the direct experience of their mistakes. They are physically, emotionally, and mentally involved in all aspects of living and surviving in the wilderness. As a group they learn for themselves the best and most efficient ways to travel, make and break camp, and cook. Individually students learn about their role in the group process and how they fared in the variety of graduated challenges.

Confluent Education gets students involved in their learning via journal writing, fantasies, becoming aware of their internal dialogues at the moment, and role playing, all of which effectuate emotional and personal learning, like the "experiencing" students of the past. An example of Confluent learning used frequently is the unit on slavery. Instead of learning only the dates, places, and people involved during this time period, (cognitive objectives), students get involved emotionally with slavery and learn for themselves how they feel about it. They will role play being a slave and slave master and switch roles, or two slaves talking about their master or plans to leave the plantation, and then discuss their feelings and sensations of that experience. Students will have a sense of what the slaves and masters actually felt then. Then, to connect this learning to the students' present existence, they will discuss whom they feel a slave to or

master to in their life now. The students come away from this learning experience with facts and the personal involvement with slavery, which allows them to make decisions on their own about it.

John Dewey writes about change being the rule in education. Both Outward Bound and Confluent Education rely on change as a constant educational stimulus. Change is a cornerstone of both programs. Outward Bound employs educational change with living in the wilderness where each day brings a new external environment and climate that students must respond to. On the physical, mental, and emotional level there are new outdoor adventures each day from canoeing to rappelling. Students are confronted with group challenges day to day from negotiating the navigation, to group decisions, to leading others for a day. This constant adaption and response to change leave students unable to predict or rationalize the new educationalized experience, which allows for a more meaningful learning.

Confluent Education respects the educational value of change in theory and in practice. The foundations of Confluent Education theory are taken from Gestalt therapy. One aspect of Gestalt is awareness of the "here and now," learning from life and its changes from moment to moment. Fritz Perls writes in Gestalt Therapy Verbatim, "Gestalt approach

is that we pay attention to the obvious, to the utmost surface...Just listen to what the voice tells you, what the movements tell you, what the posture tells you, what the image tells you" (Perls, 1969, p. 57). If a person is aware of life, that is educational in itself. Life and Confluent theory are based on the premise that change is the rule. Confluent Education uses this rule as an affective loading and guides students to be aware of change, learn from it, and respond to it. Perls states it in this way, "This is the great thing to understand: that awareness per se - by and of itself - can be curative" (Perls, 1969, p. 18). In Gestalt and Confluent Education theory, when a person can respond to change, that exemplifies spontaneity, creativity, growth, and healthy functioning. Awareness, then, is the first step, while responding is the second step in growth.

Confluent Education utilizes "change" as an educational tool in practical use in several ways. One is via awareness and another is through experience. A Gestalt technique of completing the awareness continuum, "Now I am aware of ------, i.e., the wind, a bee buzzing, Steve tapping his foot, my voice getting softer," is used very often in Confluent curricula. Students become aware of the change in their external environment and internally from moment to moment. Another emphasis in the curriculum is to become aware of the changes

in emotions, attitudes, and values, within oneself and between others. This can be done in discussions, drawings, movements, papers, or journal entries. Confluent curriculum also values experiencing changes in emotions, values, and attitudes. It is felt that people learn best when they can experience polarities or contrast. Fantasies, movements, drawings, and role plays all allow students to see what it feels like to be someone or something different than themselves, thus learning more about it by experiencing the change. Confluent Education also encourages students to take risks and try new and different behaviors.

In conclusion then, change, learning for yourself, and involvement in education are all components of Experiential Education and common bonds between Outward Bound and Confluent Education. Kurt Hahn felt that, "curricula overloaded with subject matter were the source of intellectual shallowness" (Rohrs, 1970, p. 133). His answer was

> "experience therapy, a form of fresh youthful experience which makes it possible for young people once again to feel wonder and astonishment and so contemplating, to look outwards and upwards to new horizons"
> (Rohrs, 1970, p. 131).

In comparison George Brown writes,"Growth and change occur only through the experience of reality" (Brown, 1975, p. 28). "It is possible then to hold that nothing is ever created.

Rather, it is discovered in the moment of experience" (Brown, 1975, p. 32).

2. Responsibility

Outward Bound and Confluent Education both aspire to producing people who take responsibility for their actions. The means that the two programs employ are different, but the end result of both is a responsible human being.

Responsibility is a cornerstone of Gestalt therapy. Fritz Perls spoke of responsibility as "the ability to respond or response-ability." Response-ability is also one of the main tenets of Confluent Education. George Brown and Kurt Hahn would have very little to argue about in comparing their educational thought. In many situations their writings and thoughts blend tastefully and eloquently. The following is an example in their thoughts about the need for responsibility in mankind.

> The originality and power of these imperatives [Hahn's experience therapy] in Hahn's teaching lies in their awareness of the problems of our times, spiritual insensitivity and rigidity, due to living in a civilization which makes us helplessly dependent in all sorts of ways without realizing it. Materialistic civilization on the one hand gives us physical freedom and leisure, but brings with it a sense of alienation... Hahn's goals were "a sense of responsibility toward humanity."
>
> (Rohrs, 1970, p. 131)

Coincidingly, George Brown writes,

> Reality, at least operational reality, should not be conceived of as a constant. Rather, reality should be existentially considered as being in continual flux. In order to do this he must be able to differentiate between the ways he would like things to be or imagines they ought to be, and the way things are. What is sought here is more intelligent use of mind so that individuals will not avoid taking responsibility for that portion of their existence wherein potentially they could take responsibility
> (Brown, 1975, p. 102).

The two educators concur on the value of making responsible decisions in one's life.

Herman Rohrs in The Educational Thought of Kurt Hahn, 1970 quotes Hahn,

> "No great value is placed on the accumulation of knowledge as an end in itself. The fundamental reason given for this is that the development of powers of judgement is deemed more important than the acquisition of knowledge...
> (Rohrs, 1970, p. 133).

Brown writes,"Related to the problem of learning how to take responsibility is learning how to make choices and to act on those choices" (Brown, 1975, p. 103).

The parallelisms of making mature decisions and taking responsibility for one's actions are very explicit in the writings of Outward Bound and Confluent Education as the reader can see. Outward Bound uses the wilderness to attain these goals. Students who don't learn to put up their tents well,

will get wet. If a crew makes a wrong turn at a trail junction, the instructors will just follow them. When a student's matches get wet on solo, he will be given no more. Students learn responsibility from the mistakes they make and the direct consequences that the wilderness affords. Suffering direct consequences encourages students to learn and be responsible for their actions, on their own, without any further provocations or instructions. Outward Bound also assigns student leaders each day, which allows them to practice taking responsibility and get feedback on their performance.

Confluent Education teaches responsibility through readings, discussions, and writings on the subject. Also, it lets people take responsibility by the language they use. There is an emphasis to use "I statements" instead of "you" or "one." An example is, "When you (or one) makes a mistake," as opposed to, "When I make a mistake." This change of vocabulary allows the person to "own" his or her statement. Another vocabulary change serving the same purpose is using, "I won't" instead of "I can't." The difference here lies in the person making a decision not to do something. People are first made aware of their vocabulary and then are encouraged to use the more responsible way of speaking.

Confluent Education also invites people to become aware of and take responsibility for their behavior in another way.

This is done through identifying habitual behaviors or patterns of behavior and then in dyads or groups discussing and exploring what "benefit" this pattern is giving them. This process allows behaviors or patterns to be more of a conscious decision and not just an unconscious response.

The two programs, although the means and activities differ, both have teaching responsibility as their utmost ambition.

Outward Bound and Confluent Education develop individuals who have the ability to respond to others and the environment and exhibit a lack of dependence on others.

3. Gestalt Learning Theory

As mentioned earlier, Confluent Education is based on Gestalt therapy and its learning theory. Many of the basic principles of Gestalt and Confluent Education are also present in the Outward Bound program. This section will elaborate on these principles in theory and in their application. There are six shared constituents presented here.

1. Here and Now Awareness

In The Live Classroom: Innovation through Confluent Education and Gestalt, 1975, the basis of Gestalt is explained.

Gestalt draws upon existential phenomenology for its philosophical bases, and works to develop a person's awareness of his present experience. It holds that all clues to a patient's cure lie in here and now behavior, and that by accepting, exaggerating, and exploring this behavior and experience, a person can get in touch with and work through emotional conflicts or blocks that are preventing his growth and and further development (Brown, 1975, p. 138).

Outward Bound emphasizes "here and now awareness" in a variety of ways. One is that students are not usually informed of the next activities they will be involved in. There is great encouragement from instructors to stay with the here and

now, and not worry, prepare, or rationalize for whatever activities are next, but gain as much as they can from what they are doing.

A second way "here and now awareness" is enhanced is by the collecting of students' watches the first day of the course. Students are advised to live by nature's time or their own body time and not by conditioned clock times. This allows students to become aware of how much sun or darkness is upon them and how much hunger or thirst they have acquired, and make their own decisions appropriately, as opposed to clock decisions. Fritz Perls in Gestalt Therapy Verbatim comments on this philosophy.

> If you are in the now, you are creative, you are inventive. If you have your senses ready, if you have your eyes and ears open, like every small child, you find a solution (Perls, 1969, p. 23).

A third way Outward Bound emphasizes the "here and now" is via the activities themselves. While a student is rock climbing, all his attention is focused in that present experience. Looking for a new hand hold or foot hold or negotiating a crack or overhang, becomes the student's whole existence. If awareness is not focused on that moment, it is likely the student will have much difficulty completing the climb. The weather casts its influence on students' awareness continually. If a student is cold or wet, it is important that he knows

it and knows what to do about it. Rain changes the way activities are performed and instructors teach and then encourage students how to deal with this change in reality effectively. Another example is canoeing, which compels students to negotiate a changing river with its various rapids, while communicating this with another individual. The result is either exhilaration or getting their canoe turned over or stuck on a rock. The activities of Outward Bound, then, demand attention to the "here and now" for the student to complete the tasks.

Confluent Education theory is based on "here and now awareness," as it is in Gestalt theory and there is a lot of emphasis put on acquiring this awareness. In the Confluent curriculum there are awareness exercises to explicate what is going on outside and within an individual. Students complete the sentence, "Now I am aware of..." There are discussions of journal writings, or sketches focused on what people are aware of at that moment, either during or directly following an exercise or activity. Confluent teachers have even developed units for their students to answer the question, "Right now I'm aware of, or I feel -----."

2. Learning from Frustrations, Stress, and Blocks

Outward Bound and Confluent Education utilize frustrating and stressful experiences, along with helping students work through personal blocks, as learning tools. Frustration, stress, and personal blocks are usually present in the same activity.

Fritz Perls writes about this phenomenon

> ...what we again and again try to do, to frustrate the person until he is face to face with his blocks, with his inhibitions, with his ways of avoiding and having security in himself (Perls, 1969, p. 41).

> So what I do as therapist is to work as a catalyst both ways, provide situations in which a person can experience this being stuck--the unpleasantness--and I frustrate his avoidance still further, until he is willing to mobilize his own resources (Perls, 1969, p. 50).

Outward Bound uses group problem-solving situations, living in the wilderness, and physical activities to engender frustration, stress, and facing blocks. Students learn by experiencing these as a group, in pairs, and alone. Group stress and frustration come from making decisions about which trail to hike or the speed of hiking, when and where to camp, or rest, what to cook, who should clean up, and dealing with personality and behavior problems. While canoeing, students in a pair experience frustration and stress by the ordeal of

navigating their canoe through rapids and working through communication problems. Rock climbing, rappelling, the solo experience, and the marathon run are all individual challenges emanating frustration and stress. In all the above activities, whether done in a group, a pair, or individually, students work through personal blocks they are experiencing. These are different for each student in intensity and activities where he encounters these blocks. The Outward Bound program is designed for students to experience frustration, stress, and blocks and to have a high success rate at overcoming these feelings. This is where the value of Outward Bound lies, as most students experience an exhilaration and feel better about themselves, as a result of working through the graduated, stressful, and frustrating challenges that make up a standard course.

Kurt Hahn wanted to,

> "Have children meet with triumph and defeat--at first building carefully on their gifts and potentialities to ensure success, but later teaching them to overcome defeat in harder enterprises" (Stewart, 1972, p. 325).

The frustration, stress, and working through blocks in Confluent Education is not brought about in such physical means as the Outward Bound program. They are included in the process of personal growth which most Confluently trained people experience. Being aware of roles and patterns of behavior and

trying out new behaviors include blocks, frustration, and stress. The process of Gestalt therapy, which Fritz Perls described above, is part of the Confluent Education process in varying degrees.

Outward Bound and Confluent Education impel students to take risks. In Outward Bound the risks are physical and have their complementing thoughts and emotions. The Confluent Education risks are primarily emotional with their respective thoughts and physical actions. Risk taking, no matter what kind, is difficult for people and always involves frustration, stress, and working through blocks in different quantities.

3. Contact Boundary

"Contact boundary" is a term that defines where an individual's personal boundary and the external boundary meet or where that contact transpires. Mark Phillips, in The Application of Gestalt Principles in Classroom Teaching writes,

> Knowing how and when to contact involves an ability to discriminate between oneself and the environment and as Perls noted "Contact is the appreciation of differences." (Phillips, 1976, p. 85).

Outward Bound and Confluent Education both value the contact of the individual with his environment. This leads to the awareness of the moment or experiencing reality, which was discussed earlier. On this topic Perls writes, "The

nature of the relationship between him and his environment determines the human being's behavior" (Perls, 1973, p. 16).

Outward Bound facilitates for this contact of individuals with the environment, in wilderness settings. Participants only have the equipment which is necessary to survive in the wilderness and carry it all with them. This "simple life" of eating, cooking, walking, climbing, running, or canoeing in the outdoors brings precious contact with the earth in its natural settings. There are no telephones, television sets, lights, or other societal commodities to block the awareness of the natural environment. The simplicity allows students to touch their environment and then respond to it in the way that is necessitated. An appreciation of the wilderness and its power is engendered, along with acceptance and appreciation for the self as a separate entity and at the same time, an element of this large world.

Confluent Education strives for the development of the self. This happens through individuals' awareness of themselves and their environment. Awareness is the first step with the ability to respond to the environment as the second step in personal growth. The curriculum utilizes fantasies, awareness exercises, readings, writings, group discussions, and Gestalt training to achieve these goals. The ability to respond to the environment comes from the awareness of one's

needs, be it needing to cry, confronting another assertively, or changing a conditioned behavior. The person is aware enough to get a cue or stimulus from the environment, and able to know how that affects the self so to respond back to the environment in an effective and responsible manner.

4. Holism

Holism is a Gestalt doctrine that values the whole person and wholeness in the person in all his uniqueness and complexity and which sees the person as a dynamic, striving organism in its environment. In an educational sense, holism attempts to engage and nourish the individual in all functions and senses. It educates the person to develop his full capabilities and respond to the environment in a clean, clear, and effective manner.

John Huie, in his unpublished manuscript, "Confluent Education and Outward Bound," writes

> The commitment to holism for Outward Bound and Confluent Education grows from the belief that man is connected inextricably with his social and physical environment (Huie, 1976, p. 17).

Outward Bound engages the whole person with outdoor adventure activities that make up its program. Huie puts it this way,

> In Outward Bound the holistic approach is implicit in Hahn's ideology and is expressed in program structure and instructor style. There is a genuine concern for the total wellbeing and development of the person in interaction with his environment. To the degree that the short, intense Outward Bound course allows, the learning experience requires mobilization of intellectual, emotional, and physical resources in the person (Huie, 1976, pp. 16-17).

Confluent Education aims to develop the whole person and actualizes the individual's potential emotionally, intellectually, and physically. It views the individual as complete and allows its students to be aware of the connection and influence of emotions, thoughts, and actions on each other. Learning is easier this way, as any of these three stimuli can be used as a lesson exploring its connection to the other realms and discussing how, when, and where it takes place.

Outward Bound and Confluent Education both value holistic learning, but it is more in theory than in practice. Each program focuses its major attention on one realm and neglects the development of another realm. Outward Bound emphasizes learning from physical actions with some attention to the intellect. The emotional side goes somewhat unattended to, or not to the degree where the emotional learning is synthesized and retained. Confluent Education endeavors to integrate

thoughts and feelings, while the action or physical side is not given the same consideration. This is the reason why the fusion of these two programs generates more holistic learning than either individually and is consistent with both of their philosophies. The need for this union is investigated in the next chapter.

5. Assimilation

Assimilation is a concept that is common to Outward Bound and Confluent Education in both theory and practice.

In describing assimilation, Fritz Perls wrote,

> This [assimilation] means that he experiences something, takes it into his ego boundary and, metaphorically, chews it up and digests what is useful to him, discarding as waste what is not (Perls, 1969, p. 39).

In Gestalt therapy there is the belief that what rises to the surface of one's consciousness are "unfinished situations," or experiences, events, thoughts and feelings that need to be assimilated or "finished off." People usually don't have or take the time to complete their thoughts, reactions, or feelings on things that happen to them. These "unfinished situations" strive for expression and completion. The emergence of this need tends to interrup a person's natural flow of consciousness. Everyone at one time has

experienced a dispute or argument that sticks with them and plagues them in other situations during the day. This "unfinished situation" draws energy away from the present experience. The "finishing up" of these situations is what Perls calls "chewing up the experience," thus allowing more energy to be released into the present. Confluent Education encourages this process by teaching people to be aware of these "interruptions" and attempt to finish them up through writing, drawing, and role playing.

In Outward Bound the value of assimilation is demonstrated by the inclusion of a three-day and three-night solo experience. There is no contact with other individuals at this time, as the student is alone in a designated spot in the wilderness. This is the only time in the course that students are alone and not involved in various activities. The Outward Bound activities provide an overwhelming experience for people. Things happen fast and at times are deep and far-reaching. The solo experience is usally two-thirds of the way through the course. The three days alone allow each student to reflect and digest all that has occurred in the course. The many "unfinished situations" have an opportunity to surface and come to completion. The solo experience can be very profound for students as many of their experiences begin to "sink in" and are put in perspective with the rest of their lives.

Sometimes students are encouraged to write in their journal or write a letter to themselves in order to remember and document their assimilation time.

In writing about needs for students, Kurt Hahn wrote:

> Provide periods of silence. Besides rooms for quiet work - Gordonstoun boys walk a mile to service in silence and are encouraged to make space for contemplation and reflection
> (Stewart, 1972, p. 326).

In 1938, he put it another way,

> Neither the love of Man nor the love of God can take deep root in a child that does not know aloneness
> (Stewart, 1972, p. 326).

In German "Gestalt" means "wholeness" or integrating parts to become a whole. The solo in Outward Bound helps provide a "wholeness" to the variety of experiences, thoughts, and feelings of students. It is the time when things come together for them. So in effect, the solo experience is Outward Bound's "Gestalt."

6. Self Discovery

The last shared principle from Gestalt learning theory shared by Outward Bound and Confluent Education is self-discovery. Both programs are designed to have their students learn more about themselves.

Confluent Education values personal growth and utilizes Gestalt exercises to illuminate one's blocks, unfinished situations, and awareness of present. The Confluently trained person becomes more aware of himself in diverse situations. This process includes experiencing polarities to allow for more self learning. Usually risk-taking is part of the self discovering mechanism. Students of Confluent Education are encouraged to try new things and do their normal habits differently. Confluent Education and Gestalt have similar doctrines, as have been written about earlier. "The basic aim of Gestalt therapy is emotional growth" (Brown, 1975, p. 139).

In comparison, Kurt Hahn wrote that, Outward Bound is designed to "Give genuine opportunity for self-discovery" (Stewart, 1972, p. 325). Outward Bound's methods parallel those of Confluent Education and Gestalt. The polarities or contrasts from a student's normal existence like the weather, living with strangers, engaging in new activities, eating different food, and from being exhausted to exhilarated, all enhance a student opportunity to learn about himself. In addition to using polarities, Outward Bound has its students taking risks like rock climbing, rappelling, white-water canoeing, and living in the outdoors alone. These risks are more physical than those of Confluent Education, but still provide the vehicle for discovering new aspects of the self.

Fritz Perls spoke of five different layers individuals "peel off" as they are involved in personal growth. They are the: 1) Cliche layer, 2) Synthetic layer, 3) Impasse, 4) Implosive layer and 5) Explosive layer. Each layer goes deeper into the person's existence until some resolution emerges or explodes.

Similarly, Kurt Hahn speaks for Confluent Education training when explaining Outward Bound.

> The experience uncovers the deeper layers of the human personality, which in our everyday life have all too often been overlaid by conventions and civilization (Rohrs, 1970, p. 131).

Thus, both Outward Bound and Confluent Education augment students' explorations of themselves in unique, yet similar ways.

Self-discovery is just one of the many beliefs shared by Outward Bound and Confluent Education that fit under the broad spectrum of Gestalt philosophy or theory. Gestalt is more pronounced and written about in Confluent Education, but its principles certainly weave through the methodologies and intentions of Outward Bound. Fritz Perls and Kurt Hahn were riding down the same road but on different horses.

4. Re-Connection

Outward Bound and Confluent Education both have a capacity to help people "re-connect" with their own vitality and potency. Students of each program report a feeling of "taking charge" of their life and an increased appreciation of life and its wonders. There is a certain release of energy that allows students to see themselves and the world clearer. Outward Bound approaches this "re-connection" with contact of the wilderness and with one's abundant potential, explored in the various activities. Confluent Education uses Gestalt theory and exercises to help students be more aware of themselves and their environment.

There has been more writing on this process in Confluent Education, although the phenomenon is very common in outdoor adventure programs. In The Live Classroom (Brown, 1975), the phenomenon of "re-connection" gets specific attention. It is coined "education for confluence,"

> "where...the experience of confluence is defined as being accompanied by a release of energy, either emotional or mental--usually both--a release which is also experienced in some way in the body, i.e., it has physiological correlates. This release results from
> 1) the removal of some block that was keeping elements of personality apart,
> 2) the simple interaction or integration or synthesis (confluence) of two previously separate elements or,

> 3) the attainment of an alignment of mind and feelings
> (Brown, 1975, pp. 136, 137).

As an example of a removal of a block in outdoor adventure activities and the release of energy that complements it, allowing a "re-connection" with life, Walter Bonatti, a famous climber, writes about his climbing experiences.

> Strong emotion is what a climber lives for. Fear and joy are the two strongest of all. The climber who feels no fear is very unlucky, for this means he is simply unfeeling altogether. If he can't feel fear, he certainly can't feel the sublime joy of victory.
>
> It is to conquer fear that one becomes a climber. The climber experiences life to its extreme limits. A climber is not a crazy man. He is not trying to get himself killed. He knows what life is worth. He is in love with living.
> (Johnny's Notebook of Selected Writings, 1975, p. 16).

In Outward Bound, which encompasses a variety of outdoor adventure activities, students are continually overcoming physical, mental, and emotional challenges and blocks. These successes are what allows them to feel better about themselves and united with nature at the same time; they are also examples of personal and environmental "re-connections."

More on confluence is found in The Live Classroom.

> As this experience of confluence proceeds, it can energize a person and give him more "power" to do what he chooses to do. This

> "power" is experienced in two ways:
> as awareness and as activity
> (Brown, 1975, p. 137).

Outward Bound emphasizes activity while Confluent Education enhances awareness. These are the main stresses of each program while both engender "power" from their respective programs. Again, the goals of each are similar while utilizing differing methods.

Confluent Education has a sister program in the Affective Education program at the University of Massachusetts. Professors Weinstein and Fantini of that program have developed theorems for identity, connectedness and power in education. Confluent Education or education for the confluence approximates these theorems.

> Confluence gives a person more "power" and control in his life. It also confirms him in who he is at that moment (identity) and it works to link him more surely with others and generally with the universe ("connectedness"). Thus confluence can be seen as the means by which a person's identity, connectedness, and power are assured and strengthened (Brown, 1975, p. 138).

Therefore, as exemplified by the above writings, "reconnection" or confluence of students is augmented in both the Outward Bound and Confluent Education programs. This concept is shared by both educational innovations, even though their means or methodologies differ. They both bring about vitality and potency in the individual.

5. Purpose

The two programs explored in this study, Outward Bound and Confluent Education, share a similar purpose in ideology and aspirations. This section covers the two basic components that make up the purpose of each program. They are: 1) to aid in discovering one's potential and 2) to act as an innovative alternative to traditional education.

Discovering One's Potential

Both programs are humanistic in the sense that they believe human beings have an abundance of potential that is usually left untouched. Students leave the two experiences with a feeling of potency and more control in their life. These benefits and ideals are best expressed by the writings of the three men involved in starting the programs: Kurt Hahn, the founder of Outward Bound, Fritz Perls, the founder of Gestalt therapy and the forerunner of George Brown's Confluent Education. In describing some of the benefits to individuals in Gestalt therapy, Fritz Perls writes,

> We more and more put him on his own feet, give him more and more power in himself, more and more ability to experience, until he is capable of really being himself and coping with the world (Perls, 1969, p. 40).

In The Live Classroom, the educational implications of Confluent Education are stated.

> First of all, if we reconceive education in terms of what we have said here, it becomes a 'leading out' of an individual's capacities, talents, uniqueness, person into his whole possibilities, and its aim becomes the balanced development of the personality toward intellectual, emotional, social, and moral maturity (Brown, 1975, p. 151).

As a complement to these writings, Kurt Hahn speaks to the aspirations of the Outward Bound program.

> Success in holding out to the end of a contest, rescue service, the completion of a task, a shared adventure can bring the growing youth into a fresh relationship with the basic forces of life, and so lead him back to nature, his neighbor and himself. Its goal remains essentially the renewal of life by imposing conscious and binding form upon the pupils' experience and relations with his fellow man. Thanks to this quite new kind of confidence in the world and himself, hitherto unrealized forces can be released and fresh tasks envisaged (Rohrs, 1970, p. 132).

So, Outward Bound and Confluent Education value the abilities of human kind and feel these resources can be "touched" or "led out," allowing a healthier and better functioning society and world. This is a common ambition that they share and are actively involved in.

Innovation to Traditional Education

Outward Bound and Confluent Education were both created to fill a hole in traditional education. School systems seemed to alienate students and not touch their everyday existence. Students saw no reasons for learning the material they were given and so lacked interest and motivation. Confluent Education developed a methodology to supplement and accentuate traditional learning, while Outward Bound began a unique program educating students outside of the school confines. Modified Outward Bound programs are now filtering in within the school system. Today both these innovations have world-wide acceptance and application.

John Huie, a PhD candidate in Confluent Education, and now the Director of the North Carolina Outward Bound School, wrote about the two educational innovations.

> It seems to me that there are many significant similarities in philosophy. Both are heavily influenced by the progressive reformers like John Dewey. Both are clearly indebted to the humanistic psychologists and philosophers, particularly William James. Both aim to have a reforming impact on schools, making formal education more flexible, more dynamic, more experiential. Both are concerned with educating persons in ways that affect the total personality and which create caring, involved, responsible citizens (Huie, 1976, pp. 26-27).

Confluent Education's innovative addition to traditional education came from linking cognitive subject matter to students' emotional side. This engendered more involvement and the students' feelings and real life were connected to the learning. The methods used for this linking have been described elsewhere. Students again began to learn like the people they read about, by experiencing. Confluent Education enhances the learning atmosphere and makes education more alive.

Compare Confluent Education's addition to traditional education with Kurt Hahn's writing on the intentions of the Outward Bound program, in The Educational Thought of Kurt Hahn:

> Fundamentally the intention is to rescue the gaining of knowledge from the distorted perspective of teaching of school subjects and to link it up with its natural and original motivation in practical needs, personal inclination, the desire to dwell on and think through some topic or other. The knowledge acquired through this living connection with practical need is able to affect the pupil's life and his responsible shaping of it (Rohrs, 1970, p. 133).

So both innovations here aim to make education more relevant and meaningful to students than traditional education has. The purpose and values of Outward Bound and Confluent Education are far-reaching and more encompassing than traditional education. Each aims to educate the whole person and actualize

potentials to produce compassionate, responsible, and productive members to our society.

As a last comparison of the similarities of these two programs in this chapter, the author encourages the reader to examine the values and objectives that each desire to beget. Outward Bound's are from The Instructor Handbook, North Carolina Outward Bound School, while Confluent Education's are from Getting it All Together: Confluent Education. The intrapersonal and interpersonal values of Confluent Education are summarized together.

OUTWARD BOUND	CONFLUENT EDUCATION
1) Personal Development To extend the individuals self awareness by identifying his personal limits...to acknowledge a responsibility to himself and others.	1) Development of Whole Persons ...human beings who are capable of using their minds and bodies, and feelings to the fullest potential ...continual self-actualizing.
2) Interpersonal Effectiveness To expand the students' capacity for responding to others, to encourage open and effective communications, and construct cooperative relationships.	2) Development of Integrated Persons ...whose thoughts, feelings and actions are more frequently congruent than not.
3) Environmental Awareness To enhance the students' understanding of fragile nature of wild areas and to increase their sense of responsibility for their care and preservation.	3) Development of Responsible Persons A responsible human being is accountable for her or his own behavior and is responsive to others, and is also able to serve others.

OUTWARD BOUND	CONFLUENT EDUCATION
4) Learning to create and maintain an environment and an attitude in which the emphasis is on experimentation and participation in experiential learning.	4) Development of Aware Persons ...the use of all senses to be aware of the external environment, paying attention to one's own thoughts and feelings, knowing one's patterns...
5) Philosophy and Values To provide situations and experiences in which the students can test and refine their personal values and which will stimulate them to examine and articulate their basic beliefs (Holmes, 1979, pp. 8-9).	5) Development of Individuals who Comprehend and Value the Interdependence of Human Beings 6) Development of Non-Manipulative Persons...development of individuals who will not use others for their own ends (Brown, Phillips, Shapiro, 1976, pp. 29-31)

The values of the two programs are very similar, especially in the intrapersonal and interpersonal domains. They are viable innovative alternatives for what is missing in traditional education.

As demonstrated in the above sections of this chapter, there are many agreements in the theory, philosophy, and applications of Outward Bound and Confluent Education. This correspondence is one of the reasons for commencing the demonstration project reported here. The author feels that the integration of these programs will mesh effectively. Employing a Confluent Education curriculum on an Outward Bound course will augment the experience for the students. It is to this goal that the

project was initiated and its outcomes are examined within this study.

The author believes that further exploration into the kinship of Outward Bound and Confluent Education is worthwhile, needed, and can be an asset to both institutions for future programming.

Chapter IV

THE NEED FOR INTEGRATING A CONFLUENT EDUCATION CURRICULUM WITH OUTWARD BOUND

This chapter elucidates the areas where Confluent Education can enhance the Outward Bound program. Although the programs are similar in many ways, there are aspects of the Outward Bound program where the union with a Confluent Education curriculum can provide a tight and significant bond. The areas explored here are: 1) Wilderness as Therapy, 2) Occasions for Meaning, 3) Educating the Whole Person, 4) Self-knowledge and Personal Relevancy, and 5) Experimentation.

1. Wilderness as Therapy

Walt Whitman has written, "Now I see the secret of making the best persons, it is to grow in the open air and to eat and sleep with the earth" (Nash, 1967, p. 89).

Emerson wrote,

> In the wilderness, I find something more dear and connate than in streets and villages...in the woods we return to reason and faith" (Nash, 1967, p. 86).

Thoreau believed that to the extent a culture or an individual, lost contact with the wilderness it became weak and dull (Nash, 1967, p. 88).

Something happens differently to individuals when they get into the wilderness. There is a change that occurs to people. What is this alteration? This author concurs with other writers that going into the wilderness is a type of "therapy," it has rehabilitative qualities. Usually an individual returns with a positive feeling and a sense of connection to the world. A feeling of revitalization many times is also present. This type of "therapy" has been common to mankind for hundreds of years, and now with more industrialization and technology the wilderness provides a wanted therapeutic escape.

In The Wilderness and the American Mind, Roderick Nash (1967) provides a beautiful history to the charm of the wilderness. He writes,

> By early twentieth century there was popular enthusiasm for the wilderness. As John Muir put it, "thousands of tired, nerve shaken, over-civilized people are beginning to find out that going to the mountains is going home, that wilderness is a necessity and that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers, but as fountains of life" (Nash, 1967, p. 140).

There are many reasons for the therapeutic nourishment the wilderness gives to people. One is the contrasting lifestyle of the wilderness compared to community living. The way of life in the wilderness is drastically different from

what people are accustomed to. This polarity augments and enlivens the simple activities of each life-style. Fritz Perls in his writings about Gestalt therapy spoke often about the "appreciation of differences." His clients would be encouraged to project the opposite roles or sides of any blocks or problems they encountered. This "seeing" or playing both sides allowed the individual a clearer perspective of the opposing aspects and where he or she stood in relation to them. Being more "centered" and aware of choices was usually a result. The appreciation for this polarity of living is demonstrated by the joy of being warmed by a fire or sleeping under the stars, and the thrill of taking a shower or drinking a beer when home. Nash writes,

> For an optimum existence, Thoreau believed, one should alternate between wilderness and civilization. The essential requirement was to maintain contact with both sides of the spectrum (Nash, 1967, p. 93).

The second basis for using the wilderness as therapy is the uncomplicated environment it presents. There are fewer stimuli an individual has to cope with. Less noise, people, buildings, wires, windows, pollution, and advertisements are all examples of this. People have more "response-ability" in this environment, while the consequences are direct, immediate, and understandable. The wilderness "responds back"

in a simple way. After a very difficult climb the climber beholds the beauty below him. In a thunderstorm putting up a shelter keeps one dry. Daniel Lowenstein in Wilderness Adventure Programs - An Activity Profile, refers to the wilderness making no detectible response to a person entering it. The wilderness does not create a conflict or lock people into counter responses (Lowenstein, 1975, p. 57).

The simple environment permits a pure contact with the natural world. Wilderness seekers feel refreshed with the primitive connection and awareness to their environment. A sense of perspective to the world is actualized. Lowenstein notes, "To the therapists, who strive to attain a situation in which the patient can be most aware of his place in the physical and social environment, Wilderness Adventure Programs offer a valuable setting" (Lowenstein, 1975, p. 59).

The third basis for wilderness therapy is that physical and emotional efforts usually beget immediate and positive reinforcement. Continuing to hike while feeling exhausted empowers feelings of success and extension of one's limits. This is a very prompt gain to one's self-concept. The more a person achieves the easier it becomes to believe he or she can accomplish new endeavors. In Outward Bound, the majority of students accomplish all the graduated challenges, just by making concerted efforts to work through the difficult

situations. By taking the physical and emotional risk, the students have committed themselves, and this alone will usually ensure success and personal growth. The reward for taking risks is quicker here than in a traditional therapy session. Individuals do not have to wait a week to evaluate their growth with their therapist. The Outward Bound program provides numerous risks a day to undertake. Because most emotional challenges are linked with physical challenges when the physical effort is worked through and completed, the student has a clear sense of his or her own success or failure. Confirmation by the therapist, instructor, or any other individual is not needed for the student to know his or her performance, although this feedback is enjoyed. The benefits of this continuous interplay of the individual in the wilderness is elucidated more in The Live Classroom.

> The unending interaction of self with the universe inevitably produces an interplay sequence of 1) conflict, 2) confrontation, 3) persistence, and 4) some degree of resolution or finishing up. It is through this interaction that we grow, whether the self-universe interaction be immediate or an outgrowth of subsequent recollection and reflection (Brown, 1975, p. 101).

The physical and emotional effort in working through challenges and problems present in the wilderness and the Outward Bound program, provide the therapeutic environment

where results are usually positive and always immediate. The individual completes each interaction with an accomplishment and feels better about himself by the immediate reward.

The fourth basis for viewing wilderness as therapy is the rather small and isolated groups in which participants function together for a long and uninterrupted time. Groups of strangers come together from different regions of the country and live in the wilderness for twenty-one to twenty-eight days at a time on an Outward Bound course. Contrary to the life at home, participants do not have weekends or nights off to get away from their co-workers. The Outward Bound program provides 24-hour-a-day exposure to and contact with each other. The only time participants are not responding to each other is during the three-day solo. There is usually no more than a half hour to an hour of free time a day. The wilderness itself provides 24-hour-a-day responsiveness. Many times at night a rainstorm will begin, and participants are compelled to adjust or fix their shelter. If someone gets hurt, the crew members may have to carry the person out to civilization for help, all night long. So, the environment and the small group, present interactions around the clock for as many days as the course lasts.

The main therapeutic value of living in a group for a sustained period of time, is the reliance on and cooperation

with others that is a major constituent of the Outward Bound program. Students have to make camp, cook, eat, clean up, break camp, navigate, encourage, console and motivate each other, all just to survive one day as a group. There is a constant interplay of individual personalities related to these decisions and problems. This reliance and need for cooperation with others can be very profound, and the results are uniquely palpable. If someone in the group burnt the meal, left the food out and it was eaten by a raccoon, or complained all day about a long hike, the rest of the group would obviously feel the consequences. People learn to know each other very well. A person's smallest habit like snoring, walking in their sleep, or being constipated, is common knowledge to all. This environment compels students to cooperate and confront each other to live successfully in the wilderness.

An individual's "patterns of behavior," or repeated ways of behaving, are known to all members of the group and can affect them in many ways. The consequence on others forces students to see these patterns of behavior, and attempt to do something about them. Confrontation of personalities is always present on an Outward Bound course. In the small group sense, Outward Bound is similar to group therapy. There is always constant interaction of personalities with healthy

functioning as a goal. On an Outward Bound course the effect of another's behavior is usually more predominant than in group therapy. Also, people spend considerably more time together on an Outward Bound course than they do in group therapy. The sessions in group therapy are usually two to three hours long, once or twice a week for six weeks up to years. The difference is that in group therapy participants do not live around the clock with each other, and there are few physical endeavors as part of the rehabilitative treatment. In Outward Bound there can be more of a variety of emotions displayed. The physical activities usually generate an affective response which is unique for each person. This author thinks that Outward Bound may be just as far-reaching and deep, or even more so, as group therapy. Agreeing with this thought is Seymour Kenneth Robbins, Jr. in his Outdoor Wilderness Survival and Its Psychological and Social Effects upon Students in Changing Human Behavior, 1976. He writes, "There may be no better counterpart in psychotherapy than Outdoor Survival to move as many students simultaneously into a better understanding and appraisal of themselves with such complete freedom" (Shore, p. 407).

All the above reasons exemplify how and why the wilderness is therapy. Outward Bound then, using the wilderness as the foundation of their program, becomes a form of therapy.

It is this reason that implores instructors to be able to deal effectively with the sensitive and powerful emotions generated by an Outward Bound course, like a therapist would with his or her clients' emotions. Instructors need to know how to facilitate for affective learning for all the emotions and feelings to make sense to a student. This is similar to what therapists do in helping people understand their sometimes mixed emotions. No one would want to see a therapist who was not prepared to work with feelings and personal issues.

On an Outward Bound course students are engulfed and at times overwhelmed with new stimuli to digest. There are new activities, intense emotions and feelings, new environments, and new personal relationships. They are faced with every natural element that transpires. The course engenders in thw students feelings of fear, anxiety, exhilaration, exhaustion, peaceful solitude, cameraderie, pain, bitchiness, homesickness, anger, appreciation for nature, alienation, sadness, loneliness, and joy. Most of these feelings or emotions are experienced at a heightened level. The uniqueness of these feelings and experiences allows the students to see themselves and their potentials differently. Physical, mental, emotional, and environmental awareness are perceived by the participants. Students are engaged in many stress situations from physical challenges, along with the tensions of living and

sharing with twelve people. These are all new learning-and-growth-producing experiences for the students. A vehicle is needed to integrate the activities being experienced with the emotions felt while doing so, like a therapist would with his or her client. It is valuable for the student to be aware of these emotions and learn from the; Confluent Education can be this vehicle. It can help to extricate these emotions and at the same time integrate them with one's thoughts and actions to provide for holistic learning and growth.

The training in Confluent Education is taken from many of the well known therapists and writers, including Fritz Perls, Carl Rogers, and Abraham Maslow. Confluent Education trains an individual in listening skills, paying attention to body cues, to be aware of one's own feelings and those of others, how to deal with students' concerns, how to accentuate affective learning and how to work with students' intense emotions. Confluent Education has taken some of the skills and techniques used in therapy and applied them to education, so teachers and other educators will be adept in dealing with students' affective concerns. This training synthesis will, with wilderness therapy, or Outward Bound, give instructors the skills to facilitate for more affective learning from the copious emotions generated from the wilderness experience.

2. Occasions for Meanings

How often have people been encouraged to display their feelings? How many courses on emotions and feelings do you find at schools? Most individuals have never learned how to express or deal with their feelings. An Outward Bound program can be a role model for students to express and deal with their feelings that continually emerge in the course. Many delinquents are in trouble with the law because feelings overcame them. They do not know where they come from. It is almost like their feelings are not a part of them. These youths do not have any healthy ways for dealing with their emotions. When someone canoes in white water, they are more effective when they know more about the river, the water level, where rocks are, what the rapids are like, and where to take an eddy. The same is true with feelings: the more a person knows about them, the better he or she is in coping with them.

In the past, Confluent Education has been utilized mostly in the classroom. In the Outward Bound program, like in the classroom, there is a need for students to learn from their emotions, attitudes, actions, and concerns along with their intellect. This author feels that the Outward Bound program engenders more intensified and profound emotions than the classroom. Students are usually overwhelmed with their

feelings as explicated in the first section. They are put in situations where new ways of looking at things come about. Values are formed and reformed. Awarenesses of self, others, and the universe take shape. There are more "occasions for meanings" taking place in an Outward Bound program than in traditional classrooms. Students have experiences where values, meanings, and learnings can be formed and shaped. In David Georgi's Wilderness as a Concept for Learning (1978), he cites research by Robert and Sonia Vogl, which states, "Outdoor Education allows the learner to perceive more meaning in abstract knowledge because it is learned via personal experience" (Georgi, 1978, p. 3).

These intense emotions and chances for meanings beckon instructors of Outward Bound programs to let students feel, explore, and digest all that is happening to them. This can allow for a more meaningful experience.

Dr. Stewart Shapiro of the Confluent Education Department at the University of California at Santa Barbara, has been researching "meaningful education" and "life meanings." Life meanings in general refers to those concepts and attitudes which allow an individual to find significance in his or her personal existence.

> Life meanings include, 1) personal lifegoals or directions, 2) personal values and beliefs, 3) philosophy of life involving strategies for making

> decisions, 4) the self in its physical, emotional, and spiritual manifestations and relationships with social and natural contexts (Georgi, 1978, p. 23).

Shapiro has evolved six occasions for meanings, which this author has found very prevalent in Outward Bound programs and much more so than in the classroom. In all the occasions the students are in vulnerable postures. They become more open to the experience than in their home life situations. Their stability, guard, defenses, and armor are jostled just enough so something meaningful can seep in.

The first occasion for meanings to take place is trouble. This happens when a student is feeling dissonance, ambivalence, confusion, anxiety, discomfort, frustration, or stress. Trouble is one of the essences of experiential education. It is an opportunity for growth to occur. When students are exhausted from hiking or there are crew problems, trouble while rock climbing or canoeing, or problems while on solo, it is an opportunity for something meaningful to take place. Whether or not the students work through the trouble or block, is not as important as the students' reaction to the existence of this troubled state. Students need to be aware of how they felt during this time, what were their thoughts, and what actions resulted.

The second occasion for meaning to occur is hope. Many students come to Outward Bound as a way to dissolve some of their problems or as an impetus to cope with them and augment change in themselves. Students see the experience as a possible way to heal their wounds, or fulfill their needs. In some Outward Bound adaptive programs students make a contract of goals they hope to attain during the course and at home. There may be the hope of leaving the juvenile institution by completing the course. Students have a lot of wishes and hopes for the outcome of the course. This again makes the student open to the experience without his or her defenses and avoidances working as they would normally. The student is in a posture where something will be allowed to happen.

The third occasion for meanings is effort. Students come ready to run and dip every morning, live in all types of weather conditions, and start relationships with new people. Usually the better orientation students have, the more efforts or actions they will endeavor on the course. There is a purpose in doing these activities that can be tied in with their hope. Instructors usually say over and over "All we want you to do is try." They know that just getting the student to make an effort brings about change. Usually the first night of a course the instructors ask for a commitment from students, just to try everything. Making

an effort at activities and challenges changes the students' normal armor and allows significant learning to take place.

The fourth occasion for meanings is trust. This is the anticipation of positive outcomes. "I've had friends who've taken this course, and they've finished it." The trust may also be rooted in positive outcomes from past experiences. There is a high level of trust and support among the students of a crew. Students usually trust their instructors that what they have planned will have positive outcomes. The trust of themselves, the crew, instructor, and the experience, allows students an opportunity to realize some new potentials and try things they normally wouldn't.

The fifth occasion for meanings to take place is death, when a student anticipates his own death or that of others. This is a rare occasion, but it does occur with some students when rappelling, on the ropes course, or stuck in rapids. This fear can really shake their stability and let meaning flow in.

The last occasion for meanings is awe. Awe is very popular in Outward Bound programs. Keeping the students in mystery as to what is going to happen tomorrow is common with instructors. The student is to live in the present and deal with what is happening now. Usually watches are taken away to break students of civilization's time schedule. Students

have no advanced time to prepare themselves for what is going to come. Rationalizing, defending, and psyching up are at a minimum. The concept of awe allows the student to feel the full impact of the activity. He is vulnerable to whatever emotions the activity can engender.

All these occasions are potentials for meanings to take place; they can also deny meanings. There are varying degrees of meanings students attain from a course. To allow students to actualize full meanings it is paramount that instructors facilitate for the awareness, expression and responsibility of feelings, thoughts, and actions, emerging from the course. The better the assimilation of the experience the more significant the learnings will be, and more knowledge and potentials will be accessible to students for their use back home. Simply put, the experience will be more meaningful.

David Georgi wrote about the assimilation process of occasions for meanings.

> The simple act of sharing symbols and the feelings they elicit in group context can facilitate learning about subconscious processes ...combining such group work with appropriate introspective exercises and systematic planning can assist individuals in clarifying life values and directions. The end result of such activities is, hopefully, an individual who has a

> stronger sense of life meanings and can therefore help counteract the cultural tendency toward alienation (Georgi, 1978, p. 130).

3. Educating the Whole Person

Kurt Hahn founded Outward Bound as a program to educate students thoughts and actions. George Brown began the Confluent Education program to educate for the "confluence," where feelings and thoughts were synthesized. Both of these innovative programs are missing the opportunity to educate for the whole person, one's thoughts, feelings and actions. The union of a Confluent Education curriculum in an Outward Bound program permits this whole education.

There is not any conscious state when people are not thinking, feeling, and doing something, even if it is nothing. All feelings influence the mind, and, in return, the mind influences feelings. The two are always working off each other and directly influence one's actions. The task of instructors is to help students become aware of this interrelationship. More awareness of their thoughts, feelings, and actions in an activity affords the students more self-knowledge. A student is feeling afraid and fearful of the ropes course; he things he might get hurt and make a fool of himslef. The complementing action is that he stays in the background and

hopes to blend in with other students. The same student is at school after the course. He is afraid and fearful of volunteering answers in class; he things he might make a fool of himself and get hurt. His complementing action is to bury his head and avoid the question. The more aware this student is of this interrelationship, the feelings of fear and pattern of behavior to avoid it, the better chance he has of administering some change in similar fear situations in the community. Thoughts, feelings, and actions all have profound influences on each other. Knowledge of their interdependence and dependence is a valuable asset to people.

Outward Bound involves people physically in many activities. These activities are usually new for participants and are full of affective loadings. Students feel fear, exhilaration, frustration, anger, and contentness to name just some of the emotions. Each activity engenders new emotions for the student usually at an intense level. It is the physical activities that make these emotions and feelings more profound. Dr. Robert Andersen in "Running: A Road to Mental Health" in Runner's World, July 1979, writes about the benefits of running and the influence of physical activities on the emotions. He writes,

> While all these activities share many things (running, lying on a beach, reading a paper), they obviously differ in their level of physical activity.

> The truism that actions speak louder than words applies here; the more involved a person is physically in an activity, the more the person is involved emotionally as well. A physical activity has the potential to carry more 'emotional current' than a nonphysical one (Anderson, 1979, p.49).

What Kurt Hahn had neglected was attention to the emotional content that is generated by the Outward Bound activities. His focus on thoughts and actions became the practice of all the Outward Bound programs to follow. It has only been recently that the affective component has been deemed a meritorious constituent. As of yet, there has been no means or curriculum to bring about this attention to affective learning. This point is explicated by Richard Katz and David Kolb (N.D.) in "Outward Bound and Education for Personal Growth."

> But there are two particularly important areas in which psychological preparation and follow up seem inadequate, thereby decreasing the educational effectiveness of experiences. First, the intense, volatile emotions (e.g., fear) generated by some experiences seem inadequately handled. Second, the variety and range of particular experiences seem inadequately explored. Though some staff worked effectively in these two areas, there are few formal structures supporting them in this effort (Shore, 1977, p. 307).

The Confluent Education curriculum, designed and used for this demonstration project, is a formal structure

effectuating humanistic and affective education. This is a curriculum that can be utilized, revised, and expanded on by Outward Bound instructors over and over. Along with the curriculum, training in Confluent Education theory and techniques is necessary. The curriculum will not be as effective if instructors do not know when and how to use it. Experiences transpire that instructors will need to know how to respond to spontaneously, to bring about affective learning. Confluent training and curriculum will help instructors to facilitate for the identification and expression for the emotions, feelings, and potentials emerging from the Outward Bound course.

The main emphasis of the Confluent Education curriculum is awareness of the feelings, along with the thoughts and actions of each day. These aspects of education for the whole person are present in each person, and need to be skillfully drawn out. When this is done, there is more knowledge available to the student. The experience becomes more meaningful. Awareness of thoughts, feelings, and actions, individually and their interrelationship is unique for individuals as many have not been educated in this manner. Awareness in and of itself leads a person to more learning. In writing about awareness, Fritz Perls (1969) wrote:

> Everything is grounded in awareness. Awareness is the only basis of knowledge, communication, and so on (p. 48).
>
> There is a kind of integration - of the subjective and the objective. That is the word 'awareness.' Awareness is always the subjective experience (p. 11).

The "subjective experience" that Perls speaks about permits a student to make sense of and set in perspective, the copious and deep emotions that students experience each day, while engaged in Outward Bound activities. Awareness of thoughts, feelings, and actions facilitates the assimilation process which in the end result is what knowledge the student goes home with. Confluent Education gives Outward Bound accentuatization for affective learning, the missing component in educating for the whole person.

4. Self-knowledge and Personal Relevancy

"Self-knowledge" and making education "personally relevant" are terms used in this manuscript many times over. Relevancy was first written about by John Dewey. Self-knowledge has been a topic discussed since the great philosophers. In more contemporary times, Gerald Weinstein of the University of Massachusetts has done some innovative work fostering self-knowledge in educational situations, in their Affective Education department.

Weinstein has written extensively on the topic of self-knowledge. From his foreward in Discovering your Teaching Self by Richard Curwin in 1975, he explains briefly the rationale for its acquisition.

Self-knowledge has been part of western civilization rhetoric for centureis:

> 'Know thyself,' 'To thine own self be true,' 'One cannot understand others without understanding one's self,' 'To know oneself is man's greatest achievement.' But has this ever been part of educational institutions? Education has singularly devoted its energies to communication knowledge about the world external to oneself--that is 'public knowledge' while completely ignoring the knowledge of self, the internal or 'personal knowledge' that one lives with most of the time.
>
> ...Self knowledge increases the options for being, for going beyond unsatisfying habitual responses
>
> (Curwin, 1975, p. xviii).

One of the objectives for Outward Bound has been to facilitate for self-knowledge. This is an end result that most instructors want their students to leave with. In a paper presented to the Conference in Outdoor Pursuits in Higher Education in 1974, A. Donn Kesselheim wrote "A Rationale for Outdoor Activity as Experiential Education: A reason for Freezin." He writes, "Self-esteem derives of course from understanding self. Consequently self-knowledge becomes

for me the most general aim sought through outdoor learning" (Kesselheim, 1974, p. 5).

As mentioned earlier, Outward Bound has no organized means to facilitate for more learning about self. The Confluent Education curriculum has a component designed to foster more self-knowledge plus making the students' learnings on the course relevant to home application. This part of the curriculum adopts some of Weinstein's work found in Education of the Self-Trainer's Manual, 1976. In the Education of the Self curriculum, personal knowledge and the self are the content of the course. Students learn to read themselves.

There is an adaption of Education of the Self using physical activities. The author finds this curriculum very germane to Outward Bound programs. In Education of the Self through Physical Activities the underlying assumption is taken from Gestalt theory. It is: people reveal their inner states and current issues in their engagement in any activity. This can be seen in their physical positioning in the group, their body posture, facial expressions, role they take in the activity, and voice quality. Socrates would agree, as he had been known to say "Show me a man on the ballfield for an hour and I'll tell you more about him, than if I was to be in discussion with him for eight hours."

Implementing the rationale from Education of the Self Through Physical Activities there is more verification for the acquisition of personal relevancy and self-knowledge from an Outward Bound course. First, students can be introduced to self-knowledge through activities as an avenue less threatening than seeing their counselor or being involved in a therapy group. Most students feel pretty comfortable living in the outdoors even after initial unfamiliarity. The outdoors is a conducive atmosphere to look at oneself in relation to the earth and others in a simplistic way. Secondly, students can collect data about themselves in whatever activity they are engaged in. Each activity can lead to a new awareness of their thoughts, feelings, actions, and any habitual patterns that appear. Students can utilize their journals to store all their observations. Third, students can gain control and change behavioral patterns in activities to come. They can experiment and try things differently, once they have become aware of it. The applications of this can be very stimulating.

Early in the course awareness will be emphasized. Students will be asked to become aware of their thoughts, feelings, and actions while involved in different activities. Instructors will ask questions usually not asked to help this awareness. Students will perceive patterns of behavior

emerging from activities. These "repeated behaviors" are usually very similar to how the student responds to corresponding feelings and thoughts at home. This is the students' "typical" response. Self-knowledge like this permits the student to garner more personal knowledge from every activity. Also, students will be asked to become aware of their "role" in many of the group activities. The result is more knowledge of themselves and a keen awareness of others. Gestalt awareness exercises will help bring about this awareness of themselves and the environment around them. Physical challenges and feedback from peers and instructors will help students become more cognizant of their potentials and their abilities.

Joel Latner writes "To be aware is to be responsible... to take responsibility means in part to embrace our existence as it occurs..." (Latner, 1973, p. 34). The awareness of the first part of the course leads to responsibility of "owning" and "re-owning" potentials and behavioral patterns in the middle of the course. The student moves from "I was a good leader today" (awareness) to "I have good leadership abilities" (responsibility). Students can also be seen taking responsibility for their feelings, thoughts and actions. This can be characterized by "I'm sorry, I feel awful I led us down the wrong trail, I will study the map harder and try

again tomorrow." So, then responsibility is the second step coveted in the Confluent Education curriculum designed for Outward Bound.

Each day in a course a student's feelings, thoughts, and actions change drastically from one extreme to another. A day yields a rich source of personal knowledge, if the awareness and responsibility of these changes is understood by students. Of all the writers on Outward Bound, John Rhoades focused the most on the "change element" of the program. Here, he breaks down the process of change into small components.

> In order to increase the chances that behavioral change will remain in a student after the course, the full dimensions of the process of change in Outward Bound must be understood; transfer, or the stabilization and integration of the change, into the students day to day life, must be a constant focus for the staff throughout the course (Shore, 1977, p. 393).

Instructors trained in Confluent Education theory and utilizing a Confluent Education curriculum can help students identify and express the emotions, thoughts and actions that are a big part of each day. This process facilitates for integration and assimilation of this new learning, which may make it more accessible to the student for use when he or she goes back home. The expansion of personal knowledge

increases the students' options, choices, and freedom. "The purpose is for students to learn a useful process for acquiring self-knowledge and for increasing their freedom from compulsive patterns of thinking, feeling, and acting" (Brown, et al., 1976, p. 19).

In conclusion, when the knowledge from a course is personally relevant to the student, it is easier to use this learning again in other situations. Instead of only remembering that a climb was very difficult and feeling excited about the accomplishment when finishing the 100-foot climb, the student can remember, "I was very frightened and felt stuck," (feeling) "I thought I could not make another move or I'd fall and die," (thought) "I froze, became rigid and did not move" (action). This awareness, when discussed later, may be realized as a pattern of behavior. When feeling frightened and stuck the student's typical reaction is to do nothing or freeze. The climbing experience now becomes very relevant to other fear and stuck situations, whether it be in a job interview, personal relationship, or meeting an important deadline. The acquisition of this personal and relevant knowledge gives more control to the individual to either decide to continue or change this compulsive response. Thus the synthesis of Confluent Education and Outward Bound would give the instructors the skills and tools to bring

about these meaningful learnings that have many applications beyond just the days of the course.

5. Experimentation

In Outward Bound programs of the past, students have always taken physical and mental risks, which included some emotional risks. Risk taking is one of the basic tenets of experiential education. Students come ready to Outward Bound to try things they have never done before. This is a good time to encourage them to take behavioral and emotional risks, to experiment and try out different behaviors. Students can be different or be someone else. They can let all their "If I was only---," fantasies come true. This is a perfect opportunity for people to realize and experiment with their full potentials. The atmosphere and timing could not be more conducive. The contractual relationships that exist on a course can be very liberating. No one knows each other the first day of a course. Students come in with a clean slate. At the end of the course people all go back to their old lives. Students need to realize what a rare opportunity this is. Consequences for trying something new are very nominal. If students make mistakes or feel foolish, they are not on a payroll worrying about jeopardizing their job. A student

wants to try and be more assertive; he doesn't have to worry about altering the stability of an established relationship.

The Outward Bound course can be viewed as an experimental and practice time for implementing change at home. An instructor can help students to initiate and institute a behavior plan to try out some new roles while on the course. Self-knowledge from the activities renders behavioral patterns which students can use as their resource for behavior changes. Students can share their behavior plan with the crew and get feedback and support to help each other bring about the desired change. At the end of the course, the students' own evaluation of their behavior change can let them choose if they are going to continue it at home. If so, they can make a specific plan for implementation of this change.

The group, in their support and feedback, gives each other valuable perceptions of themselves that is usually not common to these students at home. Role-playing can also be used by the group to set up situations of the home that may need extra practice in order to allow the student to continue his or her behavior change. Other students will play the selected student's friends and family and re-enact a typical situation the specified student will encounter. Hearing others describe how it felt to be the student's mother,

father, or friends can be very enlightening. Also, by role playing the difficult situation a few times, the real situation will be easier to deal with. The instructor needs special skills to work on negative behaviors with the students and to lead the role-playing situations. Confluent Education training can give instructors these skills.

The experimentation component of the curriculum responds to what John Rhoades has written about in his dissertation on change and transfer in Outward Bound. He writes,

> In order for some of the changes that have occurred in the course of an Outward Bound experience to continue after a student has returned home, this phase of the change process must receive a great deal of attention and there must be some new strategies for change developed by the organization (Shore, 1977, p. 391).

Also, attention to and assimilation of the day-to-day feelings, thoughts, and actions may help students continue their changes at home. So, the students' Outward Bound course can be a practice field and stepping stone for accomplishing change back in the community, when experimentation takes place on the course.

The following is a conceptual model for change in an Outward Bound course.

Awareness ___leads to___ Responsibility ___allow opportunity for___

Experimentation ___results in___ Change at Home

Awareness and responsibility of thoughts, feelings, and actions and typical behavior patterns have been discussed in the preceding section. They are the first stages of change model. In the later stages of the course when the trust level is high and students are taking responsibility for themselves, is when students should be encouraged to experiment with behavior changes or taking emotional risks. Examples may be "I usually don't offer my opinion much (awareness and responsibility), but I'm going to try and speak up more often for the remainder of the course" (experimentation). "I'm always at the end of the line hiking (awareness and responsibility), tomorrow I want to hike in the front" (experimentation). "I'm usually a leader and controller (awareness and responsibility) for the rest of the course I'm going to play the role of a follower and see how I like that" (experimentation). The end result of experimentation is to give students more choices and options in their lives. It helps students control their own lives.

Confluent Education aids Outward Bound in producing human beings who are healthy and aware of their abundant potentials and abilities. The curriculum helps students draw more self-knowledge from their experience and makes the learning personally relevant. The student is then "ready" to try out new behavior and unlock new choices within his or her

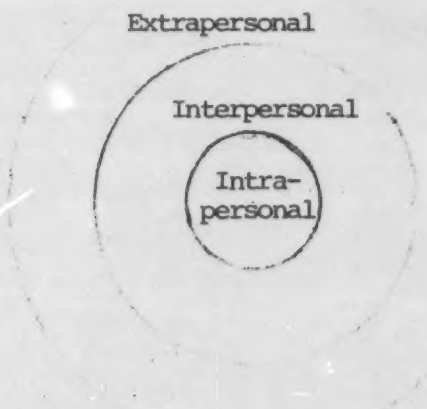
life. This author feels that the change model presented and implemented by the Confluent Education curriculum, aside from begetting more meaningful experience for students, will help sustain the positive outcomes of the course for a longer time and make the transition to home living much easier. This postulate is not within the realm of the reported demonstration project. No long-range evaluation has been done. It is felt, though, by this author, that the demonstration project will have an influence on the transition and sustenance of the Outward Bound experience. There is a need for more research in this area. The author hopes the demonstration project presented will be viewed as one strategy to increase the long-range effects of Outward Bound and will be researched further in the future by other writers.

Chapter V

CONFLUENT PROCESS

Confluent Education's inception, values, theories, and techniques have been discussed earlier in other chapters. The Confluent process or how it works, the developmental stages, needs to be explicated briefly.

Confluent Education has been conceptualized as integrating intrapersonal, interpersonal, and extrapersonal components of education, like an ecological system, by Tom Yeomans in Getting It All Together: Confluent Education, 1976. Yeomans introduced this model:



The inner circle of intrapersonal functioning includes an individual's thoughts, feelings, and actions. This intra-self component includes how the person feels about himself/his or her self-concept, self-esteem, sense of identity, and

sense of power. How the student synthesizes affective, cognitive, and physical actions lies within this realm. If there is conflict here, healthy functioning decreases.

The next circle involves interpersonal relations or how a person functions with others, friends, parents, family, teachers, or strangers. The interactions of the individual and others reside in this circle. This interpersonal circle affects the intrapersonal circle and vice versa. Interactions with others influence the way a person feels about himself/herself. If a person feels happy or sad, it will influence his/her interactions with others.

The third circle is the extrapersonal or impersonal, the context in which people learn and experience, both in and out of school. This circle could include an Outward Bound course, a trip to Europe, a formal curriculum, the structure of a classroom, the school as a system, or values of a society. This is the area that gets most of the attention in an educational system. Students' internal world or interactions with others is usually not given as much attention.

In Getting It All Together: Confluent Education, the ideal situation is described.

> In Yeomans' ecological theory of Confluent Education, what happens within one circle affects the

> other two circles, with a symbiotic relationship among all three. The most desirable learning situation is one in which what happens within a circle is congruent with the other circles, so that all three are confluent (Brown, et al., 1976, p. 11).

In any kind of lessons or units all three components should be attended to. In traditional education extrapersonal relations get the most attention, followed by the interpersonal, and lastly the intrapersonal. Confluent Education training focuses on the intrapersonal components first, raising the individuals' awareness of their thoughts, feelings, and actions, their interrelationship and interdependency. In educating for the "confluence" of thoughts, feelings, and actions, initially the most attention is put to the feelings component, which has been ignored in traditional education. Students relearn to pay regard to their feelings as a source of knowledge. An introspective or inward perspective is common among individuals first exposed to Confluent Education. Students value feelings and are very sensitive. The self has the utmost importance. The Confluent training emphasizes awareness of self as the first stage to true communication with others.

This emphasis on the intrapersonal components gives way to the interpersonal and extrapersonal components after the first year, when introduced to Confluent Education training.

Individuals feel confident about themselves after a healthy confluence of thoughts, feelings, and actions, and become very people- or other-oriented. The confluent process will vary depending on the individual, but will take usually three years before each domain, intrapersonal, interpersonal, and extrapersonal, work together simultaneously. The stages of Confluent Education are: 1) The self-affectively introverted, 2) People or group oriented, 3) World oriented, and 4) Spiritually oriented (Shapiro, personal communication, March, 1977).

Dr. Stewart Shapiro of the Confluent Education at University of California at Santa Barbara, has done some preliminary studies in Confluently trained groups of students, school administrators, and medical professionals. After one year of exposure to Confluent Education in differing degrees, using the Life Meanings Survey, which is also used in this demonstration project, Shapiro found the following results:

1) The Confluent students appeared to reflect a more psychological, philosophical, intraceptive approach to life and with this appear more verbally responsive and significantly more influenced by high school on life-meaning issues than the non-confluent students (Shapiro, 1976, p. 475).

2) The school administrators, "The major effects seem to be psychological, an increased awareness of feelings, and comfort with self and more empathy with others, especially those with divergent viewpoints" (Shapiro, 1976, p. 479).

3) The medical professionals, "Over 90% of the participants in the medical project were strongly affected in their life-meaning processes whereas 65% of the Confluent Education students and only 30% of the nonconfluent students were so affected" (Shapiro, 1976, p. 476).

There is still a need for further research on the affects of Confluent training with varying groups. There does appear to be movement in all the groups evaluated toward affective appreciation and expression and an increase in life-meaning processes resulting from the Confluent training.

HYPOTHESES

The previous chapters have illuminated the similarities and the need for the integration of Outward Bound with Confluent Education. This theoretical research has generated some questions, expressed in the operational null hypothesis, that the demonstration project explores.

General Hypothesis - There will be no difference in how meaningful and personally relevant an Outward Bound experience is between a group utilizing a Confluent Education curriculum and a group which is not.

Specific Hypotheses

Hypothesis I - There will be no difference in the self-orientation, identification and expression of feelings, sensitivity, and acceptance of others between the two groups.

Hypothesis II - There will be no difference in the honoring and value put to feelings and self-reference, in deciding what is important and what makes sense, between the two groups.

Hypothesis III - There will be no difference in the esteem placed on personal growth experiences and self-satisfaction between the two groups.

Hypothesis I V - There will be no difference in the meaningfulness and level of influence of the Outward Bound course between the two groups.

Chapter VI

CONFLUENT EDUCATION CURRICULUM

The components of the curriculum are trust building, self-knowledge-personal relevancy, Gestalt awareness, and role playing. The main source for this curriculum has been the Confluent Education graduate program at the University of California at Santa Barbara. Other sources include, 100 Ways to Enhance Self-Concept in the Classroom, 1976, by Jack Canfield and Harold C. Wells, Values Clarification, 1972, by Sidney B. Simon, Leland W. Howe, and Howard Kirschenbaum, and Education of the Self, 1976, by Gerald Weinstein, Joy Hardin, and Matt Weinstein.

Trust Building

> A child's life is like a piece of paper on which every passerby leaves a mark.
>
> Ancient Chinese Proverb

Trust is an essential and vital component of Outward Bound Programs. Trust is: an assured reliance on some person or thing, or a confident dependence on the character, strength, ability or truth of someone or something. In the field or during a course, a student needs to trust himself, i.e., ropes course, kayaking, solo, rock climbing,

marathon, trust others, i.e., canoeing and belayer or climbing and rappelling, and trust the group, i.e., to administer first aid and provide for evacuation resulting from a serious injury in the field and to work out group problems.

The development of a group according to Jack Gibb, consists of trust, data flow, goals, and social control. Each one is dependent on the stage prior to it. Without trust people won't speak freely of their concerns or personal life (data flow). If data flow has not developed, it will be very difficult to make group goals. People will not be speaking honestly. Social control or procedures of a group follows, it is contingent on the ability to make goals, so trust is the founding stone for the makeup of a successful group. It is imperative to build group trust before moving on to any other components of the curriculum.

The purpose and objective of trust building is to:

1) Allow the students to speak freely and honestly of their feelings.
2) Allow the students to take new risks, i.e., rock climbing, changing behavior, solo, etc.
3) Allow the students to feel comfortable enough with the crew to exhibit new emotions in front of them.

4) Allow the crew to feel the sharing, warmth, and power of being a group.

Trust building is most effective when done early in the course, the first five or six days and then gradually continued throughout the course. Trust building exercises are:

1) Adjective game - to learn everyone's names one student starts by saying an adjective for how you feel now and your name. The next student repeats the first student's name and adjective and then their own. The third student repeats the first and second students' name and adjective and then their own. It continues that way around the circle. This exercise can be utilized the first day after a few initiatives. Other ways it can be done are to pick a fruit or vegetable you most identify with now and your name; or also to pick something you are good at and then your name. "I am a singer, Tom."

2) Introducing each other - An excellent first night activity. In dyads one student talks about himsel/herself, i.e., interests, his/her family, why on the course, and dreams. The other student just listens for four or five minutes. Switch the

roles, then back in the group have each student introduce their partner to the crew. Listening skills can also be introduced this way. Have student introducing you say what he was most impressed with. Discuss how it was being talked about.

3) Talk about trust - First in animals. How do you know an animals trusts you? What behavior does it exhibit? How does an animal know you trust it? How do you know when people trust you, what behavioral cues? How do you know when you trust someone, what behavioral cues?

4) Trust statements - In dyads have student complete this sentence, while the other just listens. "In order for me to trust you, you should _ _ _ _ _ _ i.e., look at me when I speak, help me on the trail." Have each student do this for four or five minutes. Make sure students do not engage in conversation. Let them struggle with continually completing the sentence. What things come out? Any commonalities between you two? How did it feel struggling for answers?

5) Appreciations -

A. Students can share something positive about the person to their right or left, and then

continue to go around that way. This is a good way to end group sessions around the fire.

B. Bombardment - select a student who had a hard day, either from the activities or from the other students. Each student shares an appreciation with this one student. He/she is to be aware not to sabotage compliments and just listen and accept them. On a long course try to bombard each student at least once.

6) Trust fall - Have the whole crew or brigade do it from a stump or rock. One student falls backwards into the arms of the others.

7) Trust walk -

A. In dyads, one student is blindfolded and the other leads him/her through a variety of experiences.

B. Form a line and have all the students but the leader blindfolded. The leader is the only one who speaks. Students hold on to whatever they can. Use while hiking or bushwacking.

8) Feeling word - To help students become more aware of their feelings, and also to get a feel for where your group is at. Have each person say the first feeling that is with them right now. This is good if it is not done fast. You can utilize to start group sessions and also end them.

9) Blind line - Have students either put sleeping bags over their heads and body or a bandana on their eyes. Give each student a number (1-10 or 1-12) secretly and have them line up in order non-verbally; whatever way they can do it without talking. How did you feel? Were you frustrated?

10) Nourishing game - Have each student share with crew someone that has made them feel good today and how they did that.

11) Good trait - Have everyone in crew share good trait they have. Another alternative is to share their greatest success of the day.

12) Interviews - Break up into groups of 3 or 4. Each group select one person to be interviewed. Other members of the group can ask him any questions they want. The person being interviewed has the option to pass on any question. Change roles till every member of the group has been interviewed. What kind of questions are easiest for you to answer? Hardest?

13) Concentric circle unfolding

A. Count off by 2's. Form 2 circles facing each other, one inside the other.

B. Discuss topics one person listening, other talking, then switch. Practice non-judgmental

listening. Groups move opposite ways, so each topic gets different people together.

C. Topics - anything you want - here are some suggestions:

1) most memorable experience in the last 2 weeks,

2) someplace in world I'd like to go,

3) hero or heroine of childhood,

4) person you most want to impress,

5) what skill would you like to master?

D. Discussion - who was easiest to talk to? Hardest? What made them so? Any difference talking first or second? What topic was hardest? Which sex was easier to talk to?

14) Sentence completions - To help process any experience have students complete sentences.

A. I learned today _____

B. I was afraid when _____

C. I liked _____

D. I disliked when _____

E. I'm unhappy when _____

F. I'm cool when I _____

G. I feel good when _____

H. When I'm mad I _____

I. My favorite place is _____

J. Something I never told anyone is _____

K. What people like best in me _____

L. I'd like my parents to _____

M. I'm concerned about _____

N. Other people in this crew _____

O. I usually avoid _____

P. What I hate most _____

Q. My friends are _____

R. When I'm frustrated, I usually _____

In the demonstration project all the trust exercises were successful without any major problems. The most effective exercises were Introducing Each Other #2, Trust Statements #4, Appreciations #5, Feeling Word #8, Nourishing Game #10, and the Sentence Completions #14.

Self-Knowledge and Personal Relevancy

> "I can see in the dark," boasted Nasrudin one day in the teahouse.
>
> "If that is so, why do we sometimes see you carrying a light through the street?"
>
> "Only to prevent other people from colliding with me."
>
> Idries Shah

This part of curriculum is designed for students to learn more about themselves via the outdoor activities. It

is an opportunity to collect data about one's thoughts, feelings, and actions. Students are educated toward the awareness of the interdependence and integration of thoughts, feelings, and actions in the learning process. The intention is to achieve personal relevancy that can emerge from the activities and the course. This can happen when students learn from activities about themselves and others, as opposed to retaining fond memories about activities.

Repeated actions to the same thoughts and feelings are called "patterns." Patterns are unconscious or conditioned roles or ways of being that we fall into in our dealings with superiors, the opposite sex, fear, alienation, groups, or whatever the situation may be. Some traditional patterns are: the know-it-all, the loser, the competitor, the dumb role, the passive one, the macho, the arguer, and the compromiser. Whatever patterns students have they usually present themselves more in a wilderness setting, because of the simplicity, than at home. This makes patterns a vital educational tool. Going back to our model, the awareness, responsibility, and experimentation in altering patterns can foster more change in the community. An Outward Bound program can be more personally relevant or applicable to a student. The purposes and objectives of self-knowledge and personal

relevancy intention are:

1) To allow students to become aware of and integrate their thoughts, feelings, and actions.
2) To allow students to see patterns that arise.
3) To explore the relevancy of patterns on a course and at home.
4) To take responsibility for thinking, feeling, and actions.
5) To allow students to see how patterns are serving them and what alternative actions are available.

These exercises should be started on about day three or when you feel there is a sufficient trust level in the group. Then continue to work with the self-knowledge, personal relevancy exercise throughout the course.

1) Have a brief discussion as to what roles or patterns are. We all have them, and this course is an opportunity to look at some of them. Lay a gentle seed.
2) In group activities, such as the wall initiative, the beam, jogging, swimming, group decisions, and setting and breaking up camp:
   A. Utilize journals - ask students right after activity to jot down a few notes. What were your feelings during the activities? What did you like and

dislike? What were some of the sentences you were telling yourself during the activity? What were you doing? What was your action? Were you uncomfortable doing anything? Is so, what? Were any of your reactions typical of you? If so, what? The first time just let them write, ask if any reactions. Next time talk about how a person's thoughts, feelings, actions work together and off each other. A good time to apply this is after you asked them to get in order for ropes course, rappell or high-risk activity. Let them write down their thoughts, feelings, and actions they took. How typical is this?

B. Sometimes preface one of these activities with, be aware of the role you're taking here. What part are you playing?

C. Other times at the end of an activity, ask the students to all share what role they thought they took. Ask them to think if this role is similar to what they do at home.

D. Something to do one time is have each student play the opposite role and do the same activity - good for initiatives.

E. Raise students' conscious level on patterns and roles arising from thoughts, feelings, and actions.

F. Discuss with students early in the course how rare an opportunity they have to try things differently. No one knows you. Be whoever you want. Try things differently on the course. Set an open and free atmosphere. Do exercises when you feel it's a good time. Be in touch with yourself.

3) Forced choice - Make two parallel lines in the dirt or on a trail about eighteen feet apart. Students have to decide on one choice or the other and stand behind the respective line. Would you rather be:

ice cream or cake	chair or table
hammer or nail	spender or saver
pitcher or batter	forest or ocean
lover or loved one	helper or helpee

What were your feelings? Which were hardest and easiest? What were the sentences you were telling yourself? Did you move quickly or hesitate? Did any patterns emerge in your choices?

4) Line continuum - Make two lines on ground parallel to each other. One line is the highest point on a straight line and the other the lowest. Students are to line up in straight, one person per slot. Rate yourself on this continuous line for:

leader-follower	optimist-pessimist
aggressive-passive	listener-talker
giver-taker	sensitive-cold

Select any that are apropos, or make up your own. Once students are in a straight line rank ordered, ask if anyone disagrees with the order. If so, have them put people in the spot they feel they are at. Let any student who wants to change the order go ahead. This allows students to rate themselves and see how others perceive them.

Discussion - How did you feel about the spot you put yourself at? What were your feelings in lining up? Were you uncomfortable or feel fine? How did you feel when you were moved? Are there other times you feel this way? What were some of your reasons for putting yourself where you did? Keep things focused in a positive manner. Did students see any patterns arise?

You can use this exercise a number of times in the course as a benchmark to show growth or change.

5) Ten Commandments - Discussion

A. What were the rules of your house as you were growing up? What did you have to abide by?

B. What were the "shoulds" and "shouldn'ts" of your peer group as you grew up?

6) Opposite roles - Have students pick partners and be aware of their pattern of choosing or waiting to be chosen. Each pair is to have a thumb wrestle, slap fight, and push fight. When they have finished, have each student identify his/her pattern in those activities; the competitor, playful, apathetic, serious, feminist, etc. Students are now to choose new partners and play the opposite role in the activities. Discuss how the new role felt, hard or uncomfortable, and what they liked about their original role. This exercise can be a lot of fun.

7) Postures - Students pick partners and non-verbally one acquires an inferior posture and the other a superior posture. Actually one of them stands over or on top of each other. Have them switch non-verbally being aware of how they feel making the transition. Discuss how students felt about being superior and inferior. Which role was most comfortable? Which role do you usually acquire? If you select a leader of the day, this can lead to a discussion of how you feel about being the leader and follower, and how would you like the leader to lead.

8) In a group discussion have each student share a pattern that they have become aware of on the course. Then have each student share how this pattern serves him.

What is the benefit or "goodies" they get by holding that pattern? Examples are "I compromise myself all the time with people, what I get from it is that people like me, I'm easy to get along with, and I don't create waves." "I'm always a leader and telling people what to do. I get attention and it feels food." This exercise lets students become aware and take responsibility for their pattern. Do this towards the latter half of the course when the trust is built and students have a good feel for patterns. The instructor should be the first to do this sharing.

9) The sequel to stating a pattern, and how it serves one, is to come up with alternatives. Each student should make a specific plan to experiment with a behavior change for the remainder of the course. Following our examples with the sequel we get - "I'll try and not compromise myself, but will be decisive and take a direct stand on things as many times as I'm aware of it." Also, "I'll let other people have an opportunity at being leader. I'll see how it feels to keep my two cents out of things for the next three days."

The group should be seen as support for each other. Help someone if they are aware they are doing their pattern again.

Meet with the crew again and have each student respond on how it has been working on his plan. The rest of the students can give feedback on how they have perceived the student's pattern.

10) Students can think of a pattern or role at home they would like to change. A plan can again be made to start implementing it on the course.

All of the exercises went well except for Ten Commandments #5, students had problems with this. Exercises #2, Line Continuum #4, Opposite Roles #6, Postures #7, and Exercises #'s 8, 9, and 10 were valuable to the affective growth of the students and were received very well.

Gestalt Awareness

> Nasrudin decided that he could benefit by learning something new. He went to see master musician. "How much do you charge to teach lute-playing?"
>
> "Three silver pieces for the first month, after that, one silver piece a month."
>
> "Excellent!" said Nasrudin. "I shall begin with the second month."
>
> Idries Shah

As written about, in more depth in earlier chapters, Gestalt awareness helps clear up the cloud we all live in to some extent. This cloud limits our here-and-now awareness.

Things which reside in our cloud are unfinished situations, resentments, projections, dreams, and fantasies. The Gestalt premise is that unfinished situations rise to emergence at different times wanting expression. When these situations arise or when other elements of our cloud are present, they limit our awareness of what we are experiencing at the moment, i.e., the environment while hiking, appreciation of nature, blisters developing, how we are affecting someone else, etc. The aim of Gestalt is to help people become aware of, reclaim, be responsible for, and integrate their fragmented parts. Integration releases a surge of energy that was used to hold these emotions down. Students are more aware of themselves and the environment. This allows more responsibility for their feelings, thoughts, and actions.

The Gestalt awareness exercises presented here are best suited when the course is about a week old or when the issues emerge. The objectives and purpose of Gestalt awareness is to:

1) Allow the students to be aware of their here-and-now experience physically, mentally and emotionally.
2) Allow the students to discharge and deal constructively with their resentments.

3) Allow the students to take more control and responsibility for their lives.

Ways in which an instructor can facilitate for Gestalt awareness are:

1) Have your students speak in "I statements" as opposed to "you statements," to own what they are saying. When I get tired of hiking, all I want to do is sit down, as opposed to: When you get tired of hiking, all you want to do is sit down.

2) Talk about responsibility and "Who controls you?" and "Who makes you do things?" One of the values of education in the wilderness, is the immediacy of consequences. If a student does not put his tarp up well and it rains, he gets wet. Students need to become responsible for all their actions.

3) When you are at a rest stop while hiking, have your students complete this sentence. "I am aware of _____ ." Allow them to say it about five times, filling the blank with whatever they are aware of right then. I am aware of the wind, I am aware that John's boot is untied, I am aware of a fly on my leg, etc. This helps students cut through their own clouds. Sometimes coupled with

a solo walk afterwards, this allows for an increased awareness of the environment.

4) Shuttling exercise - Make an internal awareness, which is usually hard for students, and an external awareness. Shuttle back and forth a few times. I am aware of my heart beating fast, I am aware that Mary is playing with her hair, I am aware of my hand scratching my knee, and I am aware of the leaves falling.

5) Projection exercise -

   A. Have your students bring back an item from the woods. In the circle, have them become that object and make I statements about it. I am a leaf, I am yellow, I am old and used, etc. This allows the students to become more in touch with the item and some of their projections that come up.

   B. Do the same exercise but have them choose an animal they would like to be, and do I statements for that, i.e., I am a squirrel, I'm quick, etc. Ask students what part of the projection was the object and what part could they feel was them.

6) An exercise before rock climbing or some other emotionally and physically strenuous activity, have

each student think of three things they can't do. Have them report one to the group. Have each student change the word can't to won't and repeat it to the group. Discuss how students felt saying won't, owning their drawbacks, and people's ability to do most of what they want.

7) Bitch session - To be used at the first sign of tension or people getting uptight with the group. This promotes constructive discharge and dealing with the probelm. This session needs to be structured well. A student with a bitch expresses it as a resentment to the specific person or the whole group. Then states his/her demand of that person. This is where the student with the resentment can tell the other exactly what he/she wants from them, so as to extinguish the problem. When the demand is through, the student shares an appreciation with the person, similar to the resentment. Example - John I resent you cooking every meal. I demand you give someone else a chance and demand you try different jobs. I appreciate that you take the initiative every night to start cooking, and I appreciate that you are a good cook.

8) Fantasy of getting in touch with fear. Good to use before rockclimbing, ropes course, canoeing, or kayaking. Have student relax with eyes closed. Take a deep breath and let it all out. Now do this again. Take a trip in your body and find where your fear is located. How big is it? What shape does it have? OK now breathe through that spot. Get some deep breaths right through that spot. When you are ready, open up your eyes.

9) Wall fantasy - Best when done right before rock climbing. Tell students you are going to take them on a guided fantasy, and at a certain point they are to complete it themselves.

OK, everybody get in a comfortable spot and close your eyes and relax. Use as many details as possible to give them a good representation. Imagine yourself in a big field. It is very open, and it is warm outside. How does the sun feel on your shoulders? You can feel the grass on your legs. There are some flowers, what colors do you see? Unto your right is a footpath. You walk over to it and follow it. You walk up a rise and in front of you, you see a wall. Walk up to this wall and complete the fantasy on your own from

here. Do not censor, but let whatever comes into your mind come.

When students have finished the fantasy, have them share it in groups of four. In the large group explain that the wall can signify a block, challenge, risk, or problem, like they are going to have rock climbing. The students created their own wall, the size and what it is made of. Some will have huge walls and some small. Some students will make it over easily, while others will not even try. It is important to share with them how this is their own creation, how they put up their own blocks and create their difficulties. It can be the same way when they climb, but all they need to do is try. It is also interesting to see what students have created on the other side of the wall, or their reward. Let the student get whatever he can from this, without you interpreting it for him/her.

10) Bragging - Get students in groups of three. Have them pick one quality they do well. Then have them brag about how great they are at it.
Sabotage - Now with the same quality, have each person in the group tell how and what way he uses not to believe in himself.

Of the Gestalt awareness exercises presented here, only the first part of #10, Bragging, was difficult for students to do. Exercises #3, I am aware of _____, #4 Shuttling exercise, #5 Projection exercise, #7 Bitch session, and #9 the Wall fantasy were all used with vast success.

Role-Playing

> The Mulla was made a magistrate. During his first case the plaintiff argued so persuasively that the exclaimed: "I believe you are right!" The clerk of the Court begged him to restrain himself, for the defendant had not been heard yet.
>
> Nasrudin was so carried away by the eloquence of the defendant that he cried out as soon as the man had finished his evidence: "I believe you are right!"
>
> The clerk of the court could not allow this. "Your honour, they cannot be right." "I believe you are right!" said Nasrudin.
>
> Idries Shah

Role-playing is portraying another person or a different side of one's self. It is best when utilized towards the late middle to end of the course when the trust level is high. Role-playing can be a high-risk activity, and some students are more adept at it than others. The purpose and objective of role-playing is to:

1) Allow the students to see how others perceive them.

2) Allow the students to become more aware of different sides of themselves.

3) Allow the students to have a clearer perception and practice of their re-entry back home.

4) Allow the students to experiment with new behaviors.

Ways in which an instructor can facilitate for role-playing and awareness of self are:

1) Hold a discussion on sub-personalities, sub-selves different sides of a person, or the different voices we hear inside our head. Have students be cognizant of the fact that they have different sides.

2) Fantasy of sub-personalities in cabin - have students relaxed with their eyes closed. They are in a field, again give many details, and they see some woods in front of them. They walk up to the woods and find a footpath. It leads to a cabin in the woods. Have students fantasize how big is the cabin? What is it made of? What kind of windows does it have? They walk up to the door. What does the door look like? Inside the cabin are all their sub-personalities or different sides

of themselves. When they open the door, all their sub-personalities are going to come out. They can identify them and say what they want to them.

When the students have finished their fantasies, have them share them in groups of four. Then back in the group anyone can share his fantasy with the whole group. This exercise is very effective before the students go on solo. It allows them to become more aware of themselves and their internal voices that they will invariably hear when by themselves. Students will have an opportunity to learn more about themselves from their solo. It is a good idea to suggest they keep track of the voices in their journals.

3) Role play each member of the crew - Split up in two groups, and pick half the people to role-play. Set up a scene, i.e., dinner time, breaking camp, group discussion, etc., and each group will role play the same scene portraying the same characters. This means to role play the whole crew this process has to be done twice. In the role play try to capture the characters' body posture, mannerisms, voice, and what that person would say. One group does their role play and

then the other group goes. When this has terminated, the people playing the same parts, as there should be two of every character, share how they felt playing that role. What was hard or easy for you? In the large group have the two people share what they found about that role and person, and then have the person they portrayed give their impression of how it was to watch themselves as others perceived them. The role play is very effective if also done before solo. The students on solo will have, how others perceived them along with their own awareness of sub-personalities, all to reflect on.

4) Re-entry Role-play - Students describe situations they are going back to, i.e., school, parents, girlfriends, etc., that is causing them some anxiety. Person whose scene it is can describe each of the roles and the scene. This person can also play many of the characters, by switching roles, and thus allowing the other players to get more of the flavor of the character. Re-entry role-plays allow the students to terminate the outdoor experience constructively and aid in the transition back home.

Role-playing is a beautiful way to bring closure to the end of the course and prepare students for their transition home. The Fantasy of sub-personalities, #2, was met with mixed success. Some groups were able to use it constructively while others just could not grasp its real meaning. Role-play of each member, #3, proved to be very enlightening, plus a lot of fun. People knew each other very well and were real accurate with their characterizations. The Re-entry Role-play, #4, was very successful when it was used, but it always seemed that there was not enough time of the end of the course to truly develop it.

Chapter VII

DEMONSTRATION PROJECT FINDINGS

1. Methods

Sample

The demonstration project was implemented in the summer and fall of 1976 at the Connecticut Wilderness School in Goshen, Connecticut. Six courses were included in the project. They consisted of two 19-day courses in July, two 19-day courses in August, and two 15-day courses in October.

Students were all selected by their specific agency, a town youth organization, probation officer, group home, juvenile institution, church group, or school counselor, as being able to benefit from the Wilderness School program. The students attended an orientation program and then decided for themselves that they wanted to go to the Wilderness School. So there was a commitment of each student to be a productive member of the crew. Students were randomly put in one of the two courses, using the criterion of separating students from the same agencies and keeping the groups homogeneous according to males and females and age levels. No other factors were included in the decision of which group to put each student in.

Two courses started at one time. One group was the confluent group or experimental group and the other the control group. A total of 72 students, aged 14 to 20, started the six courses, 36 in the Confluent group and 36 in the control group. Only the students who finished the course were included in the project. The Confluent group had a total of 31 students, 25 males and 6 females. The control group totalled 30 students, 23 males and 7 females.

2. Procedure

In this study, two groups went out in the field simultaneously in July, August, and October. The weather conditions as were the activities were all identical. All courses were comprised of backpacking, rock climbing, canoeing, a solo experience, a community service project, and a ten-mile run. Only the service project varied between groups.

All the crews had two instructors, who were required to attend an intensive 12-day staff training where the program procedures and outdoor skills were taught. The curriculum of what must be taught was standardized. Each instructor pair was made up of a male and female, who worked as co-instructors. Instructor style varied between the courses, which is commonplace.

The variable which is the focus of this demonstration project, was the Confluent Education curriculum implemented only in the experimental or Confluent group. The three experimental groups were instructed by the author with three different co-instructors. The Confluent curriculum was presented in its four stages as described earlier. The author led most of the exercises in the curriculum, and occasionally the co-instructor facilitated specific components.

Two evaluative surveys were used to measure any changes between the two groups. They were both given as a pre- and post-test, although because of the randomly selected population, only the post-tests needed to be tabulated. The uniqueness of this study precluded any suitable surveys to measure the change in affective education on an Outward Bound course. So one evaluation was selected from the Outward Bound literature and the other from the Confluent Education literature, as counter-balances for each program's specific emphasis.

The Evaluation of the Effects of Outward Bound, 1973, developed by Mary Lee Smith, Roy Gabriel and Ronald D. Anderson for Outward Bound at the Bureau of Education Field Services, School of Education, University of Colorado, Boulder, Colorado, was used. Along with The Life-Meanings

Survey, 1975, developed by Stewart B. Shapiro, Department of Education, University of California, Santa Barbara, to assess the outcomes of humanistically oriented educational projects and confluent educational projects.

The Evaluation of the Effects of Outward Bound was first field tested in a pilot study of 62 students, and then implemented in 1974 with an eligible population numbering 620. Seventy-seven percent of these students returned the evaluation, as it was sent through the mail. It measures four outcome criteria; they are self-esteem, self-awareness, self-assertion, and acceptance of others. Smith et al. operationally define these terms as:

> Self-Esteem. A person high on this scale will endorse statements which indicate his valuing of himself as a person of worth, his perception of himself as neither vastly superior or inferior to other people, his acceptance of himself regardless of weaknesses, his acceptance of his physical body, his mental abilities, his ability to relate to others, and his own standards. He will reject self-deprecating comments, as well as fears of judgement of him by other people.
>
> Self-Awareness. A person scoring high on this scale will show evidence of self-examination and analysis by indicating that he has engaged in these processes and feels in touch with himself and aware of his emotions, abilities, potential, and limitations.
>
> Self-Assertion. A person scoring high on this scale will endorse statements which show activity rather than passivity, which indicates taking rather than avoiding leadership and responsibility,

> which indicate confronting rather than avoiding fear-provoking or challenging situations.
>
> Acceptance of Others. The person who endorses statements of compassion for other people will score high on this scale. Acceptance of others regardless of their weaknesses, willingness to assist the less able person, taking responsibiltiy for others when it is necessary, are all components of this construct. "Others" here definitely should mean persons both in and outside the patrol. The necessity for items to exclude patrol-oriented wording leads to an ambiguity in the scale.
> (Smith et al., 1973, p. 16-17)

The Life Meanings Survey, Shapiro writes:

> ...attempts to reach a deeper, more personal level of response than the usual paper and pencil personality, attitude, or achievement measures by probing into relatively enduring effects which make a difference in the lives of the participants. It investigates some of the major philosophical-psychological domains of what is substantially worth believing in, doing and living for, and what is a coherent useful philosophy of life.
> (Shapiro, 1976, p. 467)

Shapiro reports on the results of using the survey in three studies, the effects of Confluent Education on high school students, the outcomes of a humanistically oriented medical program, and the results of a 1-year program in Confluent Education for school administrators. The survey has also been used in Master's projects and Ph.D. dissertations of the Confluent Education Department at the University of California at Santa Barbara.

The Life-Meanings Survey can be utilized in an interview form or paper pencil questionnaire. The questionnaire

was used in this demonstration project for its ease and expediency of administration. The survey is divided into five areas of meaning, which are intentions, significance, symbols, sense, and relationship to the current project. Shapiro describes these areas in "Development of a Life-Meanings Survey", Psychological Reports, 1976, 39, 467-480. He writes,

> Intentions are the aims, missions, or goals which give direction and positive thrust to a person's life.
>
> Significance has to do with the question of what is worthwhile, what is of central importance to the individual. It refers to the substance, weight, moment of experience and what really matters or makes a difference in life.
>
> In the Life-Meanings Survey rituals, ceremonies (shared symbolic action patterns), and signs (direct indications or portents) are included as well as symbols per se (more abstract in the sense that they represent but may not have the form of appearance of that which they stand for). The intention of the survey is to help the respondent identify and describe those symbols which are especially important to him. [The results of the symbols section is not reported here, as these findings are not pertinent to the study as are other areas.]
>
> Sense refers to finding order, patterns, coherence in existence. It includes explication and understanding of self, world, and self-in-the-world. It is meant to cover both cognitive-analytical and intuitive-affective understandings. The question, "What is your philosophy of life?" fits well though not exclusively in the sense category of meaning-making.

> Relationship to the current project ties meanings to a specific context. ...The main purpose of the questions here, however, is an attempt to determine the amount and kinds of influence the particular project has had on the life-meanings processes of the participants. (Shapiro, 1976, 470-472)

In attempting to evaluate this demonstration project there are certain drawbacks to this study that need to be cited.

1) This was the first time the author and implementor of the Confluent Education curriculum presented it on a 19-day Outward Bound course. The second and third courses (August and October) of the demonstration project received a smoother and more refined presentation of the curriculum than the July course.

2) An Outward Bound course in and of itself is very time consuming and physically and emotionally draining. There were many times when the Confluent Education curriculum could not be presented to its fullest capabilities, as there was not enough time or students were too tired to be receptive for any more additional activities.

3) The two evaluations administered have been used with only select groups and are fairly new in their applications.

4) Some students had difficulty reading and understanding the evaluations, especially the Life-

Meanings Survey. Special attention was given to these students, although others may not have asked and just filled out the evaluation.

5) On the third course (October) of the project, one of the instructors of the control group used some of the Confluent Education curriculum with the crew. After exposure to it, she found it applicable and wanted to try some.

6) On the Evaluation of the Effects of Outward Bound, an analysis of variance was computed for significance, so these results can be interpreted as conclusive. On the Life-Meaning Survey, though, percentages of frequency scores are presented. These findings are inconclusive but can be used as indications or movements in certain directions.

3. Results

As stated in the Introduction, this report of the demonstration project does not purport to yield experimental proof of hypotheses, but rather intends to be an exploratory study designed to respond to issues found in the literature and in theory. The author hopes this study will generate new research in this area and refine hypotheses.

The results of the Life-Meaning Survey are presented in percentiles based on frequency scores. An analysis of variance was computed between the responses of the experimental or Confluent group and the control group, to the Evaluation of the Effects of Outward Bound. The probability of the differences being greater then T, based on the .05 level of significance, is used here.

The results are presented here according to the hypotheses made earlier, for simplicity purposes. The two evaluations, plus all of the question results are available in the appendix.

Hypothesis I — There will be no difference in the self-orientation, identification, and expression of feelings, sensitivity and acceptance of others between the two groups.

The results of the Evaluation of the Effects of Outward Bound help explicate this hypothesis. In the four areas of this evaluation, self-esteem, self-awareness, self-assertion, and acceptance of others only one measure was statistically significant, where T was less than .05, and that was in acceptance of others.

The results from Table 1 and the responses to questions which make up the measures all had 30 students in the experimental group and 30 in the control group.

Table 1

Results of the Effects of Outward Bound

Variable	Mean	Standard Deviation	Difference of Probability >T
Self-esteem (SES)	3.14*	.55*	0.6434
	3.21**	.53**	
Self-Awareness (SAW)	3.36*	.39*	0.4610
	3.44**	.37**	
Self-Assertion (SAS)	3.51*	.49*	0.1869
	3.36**	.37**	
Acceptance of Others (ACO)	2.86*	.47*	0.0057
	3.23**	.52**	

* Experimental
**Control

The Confluent group with a low mean average demonstrates they do not accept others, which is statistically significant, as much as the control group. To see the difference between self-orientation of feelings and sensitivity a look at the questions which make up the measure of acceptance of others is needed.

Following are the questions, results, and interpretations of the nine components making up this measure. The students selected either strongly agree, agree, no opinion, disagree, or strongly disagree for each statement. Usually strongly agree was weighted 1 and strongly disagree weighted 5, in some cases though this scoring was reversed, so a brief explanation is included.

Question 4: When I meet someone new, I automatically trust him.

Result: The Confluent group disagrees with this statement more than control.

	Mean	S. D.	Diff. of Prob. >T
Exp.	2.21	.86	0.1197
Control	2.62	1.12	

Question 8: I'm easily irritated by people who argue with me.

Result: The Confluent group agrees more with this statement.

	Mean	S. D.	Diff. of Prob. >T
Exp.	2.53	.19	0.1089
Control	3.00	.20	

Question 16: I find it is difficult to be friendly with people who have different backgrounds from mine.

Result: The Confluent group agrees more with this statement.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.37	1.07	0.0512
Control	3.90	.98	

Question 20: I can't work well with someone I don't like.

Result: The Confluent group agrees more with this statement and this difference is statistically significant.

	Mean	S. D.	Diff. of Prob. >T
Exp.	2.1	.76	0.0029
Control	2.9	1.26	

Question 31: Even when I recognize that a person has faults, I can get along with him anyway.

Result: The Confluent group agrees with this a bit less than the control group.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.66	.90	0.3553
Control	3.83	.53	

Question 34: I have a hard time listening to people with different ideas than mine.

Result: The Confluent group disagrees with this statement more than the control group.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.33	1.27	0.6049
Control	3.17	1.10	

Question 35: Sometimes I can't help but feel that most other people are below me.

Result: The Confluent group disagrees with this statement less than the control group.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.28	.88	0.0631
Control	3.70	.84	

Question 39: I get impatient when one person slows down the group I'm in.

Result: The Confluent group agrees with this statement more than the control group. The difference is statistically significant.

	Mean	S. D.	Diff. of Prob. >T
Exp.	2.07	.78	0.0074
Control	2.77	1.14	

Question 50: I sometimes think "I would like that person better if his ideas were more like mine."

Result: The Confluent group disagrees more with this statement than the control group.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.41	1.15	0.3935
Control	3.17	1.05	

All of these statement taken together make up the acceptance of others measure. Confluent students did not accept others as much as the control group. Some of the responses to these statements demonstrate that the Confluent students tend to have their feelings more on the surface and identify and express them more. The responses to statements #39, "I get impatient when a person slows down the group" and #8, "I'm easily irritated with people who argue with me" are both examples of Confluent students being more in touch with their feelings than the control group.

The responses to statements #8, "I'm easily irritated..." and #4, "When I meet someone new, I automatically trust him," and #20, "I can't work well with someone I don't like," tend to show that the Confluent students are more sensitive than the control group, they respond to their feelings more and do not trust people automatically.

The responses to statements #16, "I find it difficult to be friendly with people who have different backgrounds than mine," and #35, "Sometimes I can't help but feel that most other people are below me," help to demonstrate Confluent students are more self-oriented. This along with the whole acceptance of others measure allows the author to draw the conclusion that Confluent students were more self-oriented and not into other people. Only two other responses to statements in The Evaluation of the Effects of Outward Bound were significanlty different and tend to support the self and feeling-oriented findings. The questions and results are presented below.

Question 22: (SES) I don't worry or condemn myself if other people pass judgement on me.

Result: Confluent group agreed with this statement and did not care what others thought of them.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.60	.81	0.0486
Control	3.13	.97	

Question 30: (SAS) If enough competent people are around, no one will notice when I don't take the lead

Result: Confluent students disagreed with this statement that people would notice them.

	Mean	S. D.	Diff. of Prob. >T
Exp.	3.33	1.15	0.0065
Control	2.62	.73	

The data from Table 1 along with the responses to the specific questions allow the author to reject hypothesis I. Students with a Confluent Education curriculum on an Outward Bound course will show a difference in self-orientation, identification and expression of feelings, sensitivity, and acceptance of others, than a group without the Confluent Education curriculum. These findings are also consistent with the Confluent Process, where the first stage is a self and affective introversion. In other words, students initially exposed to Confluent Education training will be into themselves, and their own feelings, before they can start to open up to and accept others.

Hypothesis II There will be no difference in the honoring and value put to feelings and self-reference, in deciding what is important and what makes sense, between the two groups.

The Life-Meaning Survey results elucidate this hypothesis. Two of the areas of the survey, significane and sense, focus on the process of making sense and deciding what is important. The students had four methods in each question to select from. They were asked to rate their methods first through third; only their first choices are reported here, as the percent of the group responding to the particular method.

Table 2

Responses to the Question: "How do you decide what is really important or counts in your life?"

(Sample responding: Experimental N=27
Control N=25)

Choices	Exp.	Control
A. Referring to self, centering, feelings, body, awareness, subconscious, intuition	37.04%	24%
B. Through others, relating and identifying with others	14.81%	32%
C. Thinking analysis, reason, intellect	14.81%	20%
D. Combined patterns, feelings, and reason together	33.33%	24%

Table 3

Responses to the Question: "What is your method of trying to make sense?"

(Sample responding: Experimental N=27
Control N=29)

Choices	Exp.	Control
A. Self-reference, feelings, roles, intuition, body feelings	29.63%	13.79%
B. Thinking, analysis, reflection, brain	33.33%	31.03%
C. Through others, talks, observations, checking with friends, etc.	22.22%	17.24%
D. Combined patterns, feelings plus reason	14.81%	37.93%

Tables 2 and 3 demonstrate that the Confluent group refers more to their self and feelings in deciding what is important and what makes sense. These findings are not statistically proven, although both tables do correspond in the self-reference method. This method is consistent with the Confluent process discussed earlier, of initially being very self- and affectively oriented.

Other findings of interest are Table 2 scale for deciding what is important through others. Almost one third of the control group preferred looking outside themselves for this decision. The combined patterns for both tables are inconsistent, this may be from the interpretation of the questions, but any interpretations on that method are inconclusive.

The data from Table 2 and 3 do tend to reject hypothesis II, as there is a difference in the value put to feelings and self-reference in deciding what is important and what makes sense, between the two groups, although it is not conclusive.

Hypothesis III There will be no difference in the esteem placed on personal growth experiences and self-satisfaction between the two groups.

Three areas of The Life-Meaning Survey, significance, sense, and relationship to current project all have a

question that focuses in this area. On each question students had to rate their choices, for simplicity only the first choice was used in all these findings. Each question has many choices, only the choices with the largest variances are reported here. All other choices and results are available in the appendix.

Table 4

Responses to the Question: "What people, things, really matter to you?"

(Sample responding: Experimental N=28
Control N=27)

Choices	Exp.	Control
A. Relationships with others, helping people	32.14%	40.74%
B. Useful, full, self-satisfying life, own soundness, self-acceptance	28.57%	14.81%
C. Character traits - wisdom, sensitivity, awareness, knowledge	3.57%	14.81%

Table 5

Responses to the Question: "What is your philosophy of life?"

(Sample responding: Experimental N=29
Control N=29)

Choices	Exp.	Control
A. Good, warm, nourishing relationships with people	31.03%	17.24%
B. Self-development, personal growth, self-actualization, human potential	27.59%	13.79%
D. Risks and change	0%	13.79%
M. Freedom	13.79%	24.14%

Table 6

Responses to the Question: "Which of the five statements best describes the quality of general effects of the proect/program on you?"

(Students were asked to rank five statements, but only the first choices are presented here.)

(Sample responding: Experimental N=29
Control N=27)

Choices	Exp.	Control
A. Direct influence on life meaning	13.79%	22.22%
B. Personal growth	24.14	14.81%
C. Increased awareness	17.24%	3.70%
E. Improved relations with others	0%	11.11%
G. Increased self-knowledge	6.9%	18.52%
O. Enjoy life more	10.34%	0%
P. I live now	0%	14.81%

The results from Tables 4, 5, and 6 indicate a definite movement towards personal growth and self-satisfaction experiences for the Confluent group more so than the control group. All the scores for these items (29%, 28%, 24%) are very consistent. The data tend to reject Hypothesis III. The Confluent group demonstrates more of a predilection towards personal growth type experiences which is consistent with the first stage in the Confluent process.

Another finding of interest is how high the Confluent group rated relationships with others in Tables 4 and 5.

This is at first sight in contrast to the findings in the Evaluation of the Effects of Outward Bound, where the Confluent group did not accept others as much as the control group. Here in Tables 4 and 5 relationships with others received the highest percentage of the Confluent group scores. The Confluent group values warm and nourishing relationships with others and they are very sensitive and self- and affective-oriented. Feelings are more at the surface level where students are more aware of them than the control group. The findings of The Evaluation of the Effects of Outward demonstrates that the Outward Bound course the Confluent students participated in had the effect of orienting them more towards introspection, the affect, and the self than towards others, although they still value relationships with others. This point is elucidated in Table 6 in describing the general effects of the Outward Bound course. No Confluent student chose "improved relations with others," while 24 percent thought "personal growth" was their main effect of the course.

"Increased awareness" also rated high for the Confluent group in Table 6. This is a nebulous term, as one does not know if it is increased awareness of self, the environment, or others. The Confluent group chose "Enjoy life more" than the control group, where control

group picked "I live now" more than the Confluent group. The control group also thought they received "Increased self-knowledge" more so than the Confluent group. "Improved relationships with others" was viewed as a consequence to 11 percent of the control group, which is consistent with the Evaluation of the Effect of Ourward Bound findings. It is difficult to draw any hard conclusions from these data as so many choices were available to students, and some overlapping in meaning. No one item in Table 6 received any more than 24 percent of the students' scores.

Tables 4 and 5 show more concentration in a few items and enable the author to draw more indications or movement. Again, these data are not intended to be conclusive findings but serve as a valuable resource for further research.

Hypothesis IV There will be no difference in the meaningfulness and level of influence of the Outward Bound course between the two groups.

The Life-Meaning Survey is used to garner the findings to this last hypothesis. Students were asked to rate the effect of the course on their answers. This was in the Relationship to the Project section of the survey.

Table 7

Responses to the Question: "Considering the Wilderness School as a whole, what effect did it have on your answers to these life-meaning questions?"

Sample responding: Experimental N=29
Control N=29

Choices	Exp.	Control
A. Very strong effect, total, complete	13.79%	0%
B. Strong effect, a lot of influence	48.28%	44.82%
C. Medium effect, some influence	37.93	48.28%
D. Little effect, not much influence	0%	3.45%
E. No effect or almost no influence	0%	3.45%

Table 7 explicates the difference between the Confluent group and the control group. Almost 14% of the Confluent group felt the course had a very strong effect, while 0% of the control group could place the experience in this category. Grouping the very strong and strong effect ratings together, 62.07% of the Confluent group to 44.82% of the control group thought the experience had a strong effect or better on their answers to the survey. The control group had 55.18% to the Confluent group 37.93%, who thought the course had medium or less effect on them.

These percentages allow the author to reject Hypothesis IV as the Confluent group showed a greater level of influence and meaningfulness from the Outward Bound course than the non-Confluent group.

Summary

The findings of this demonstration project rejected the four hypotheses formulated. This indicates that there was a difference between the group with a Confluent Education curriculum and the standard Outward Bound course group. Hypothesis I was significantly different, while Hypotheses II, III, and IV showed movement in the direction of the desired outcome. The general hypothesis is also rejected as there is a difference in how meaningful and personally relevant an Outward Bound experience is between a group utilizing a Confluent Education curriculum and a group which is not.

Outward Bound in itself is a very powerful program. It moves people through personal growth and awareness at a rapid speed. It has since its inception and has touched a variety of groups. This demonstration project was difficult to measure, as a standard Outward Bound course educates people and allows them to grow. Add a new dimension, Confluent curricula or attention to the affect, and one has to measure varying levels of growth, which is intangible to start off with. Any improvement on an already highly successful program is an asset. The results of this demonstration project prove that something

different happened to the Confluent group, although our sophistication at measurement can be refined along with the exactness of the study, this will be the endeavor of future studies, it is hoped.

Confluent Education as stated earlier is a program in constant flux, always redefining itself and refining its methodologies. The last decade has brought an attempt to measure this personal growth engendered from humanistic and Confluent type programs. The results of this demonstration project, the internal self-orientation, described in the Confluent process section, is consistent with findings from the humanistically trained administrators, medical professionals, and research done by Directed Research in Confluent Education (Drice). (Personal Communication, George Brown, February 12, 1979.)

4. Conclusion

The demonstration project in implementation responded to the four areas mentioned on page four, 1) the need for research dealing with changing course components and studying the outcomes in Outward Bound, 2) the need for employing the physical side of a person via outdoor activities in Confluent Education research, 3) the need for further studies pertaining to the sustenance, transference, and application of the knowledge from an Outward Bound course

once the student has returned home, and 4) the need for facilitation of affective learning noted in the Outward Bound research. It is hoped that this demonstration project will be a jumping off point in these four areas and generate further studies to permit an improved Outward Bound program and Confluent Education program.

The theory section of this study presents the kinship of Outward Bound and Confluent Education and the need for more affectively oriented curricula. The Confluent Education curriculum synthesized smoothly into the Outward Bound experience. The author found the curriculum easily accepted and thought of as just being part of the program by the students. So much was happening to students at one time that they had a real craving to express it. Some students had never been that serious before, or really talked about their own concerns. Younger students found the structure and permission liberating, as they would not enter this area of discussion on their own.

Other instructional staff were very curious and interested in the curriculum as many times they felt ill prepared to deal with emotional occurrences that emerged.

The findings tended to prove out the hypotheses. By the students selecting that the experience was more influential on their life-meaning answers, demonstrates

positive things were transpiring within students, even though they may not have been aware of it. Today there are many Outward Bound adaptive programs being used for rehabilitation or therapeutic means. An affective curriculum as presented here may help integrate some of the learning taking place. Also, findings in the literature and theory indicate that doing therapy in the wilderness can have positive benefits. The author feels that more exploration, field projects, studies, writings should be continued in this area. This could allow the therapist to get out of the office and actually interact with the client on a personal and sustained level. The therapist could work with individuals while they are in the midst of physical and emotional strenuous endeavors and be there for support for new challenges. Psychotherapy could be very fast and effective in the wilderness setting. All of this deems more research and explorations.

Another area for further research is long-range studies on Confluently or affectively educated students in Outward Bound. How do they use this self-orientation when they get home? Do they adjust better or worse at home than students without this curriculum? Does the emphasis towards personal knowledge allow them to use the Outward Bound experience more? Accentuating the affective side of an Outward Bound course may just be one means of allowing the

experience to stick longer. What are others? The demonstration project reported here covered only nineteen days, what happened to these students six months to a year later? Long-range studies on Outward Bound students with and without an affective education orientation are needed to see what is the best way of sustaining the course growth.

Programmatic concerns in Outward Bound need to be explored and study their outcomes. Should the solo be longer or shorter? If crews were smaller, would that enhance the experience? What is the ideal length of a course to promote the most learning and growth?

The main intentions of this demonstration project have been to 1) exhibit to instructors and Outward Bound administrators that the emotional atmosphere is already present in the day-to-day activities of an Outward Bound course so that staff need to be skilled in dealing with the affective side of students, their emotions and personal issues and 2) demonstrate that the outcomes and learnings from facilitating for the affective side can enhance a student's experience and growth from Outward Bound. It can allow the student to have a more meaningful and relevant course that can be far-reaching in other aspects of their life and only add to the quality of our society.

Bibliography

Anderson, Dr. R. "Running: A Road to Mental Health." Runner's World. 1979, July 30.

Assagioli, R. Psychosynthesis. New York: Hobbs, Dorman and Co. Inc., 1965.

Barcus, C. G. and B. F. Bergeson. "Survival Training and Mental Health: A Review." Therapeutic Recreation Journal, 1972, 6, 3-7.

Brown, G. I. Human Teaching for Human Learning: An Introduction to Confluent Education. New York: The Viking Press, 1974.

Brown, G. I., M. Phillips and S. Shapiro. Getting It All Together: Confluent Education, Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1976.

Brown, G. I. The Live Classroom: Innovation Through Confluent Education and Gestalt. New York: The Viking Press, 1975.

Brown, G. I. "Very Short History of the Beginnings of Confluent Education." Confluent Education Journal, 1975, 1, 3.

Canfield, J. and H. C. Wells. 100 Ways to Enhance Self-Concept in the Classroom. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1976.

Castillo, Gloria. Left Handed Teaching. New York: Praeger, 1974.

Curwin, R. L. and B. S. Fuhrman. Discovering Your Teaching Self: Humanistic Approaches to Effective Teaching. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1975.

Dewey, John. Experience and Education. London: Collier MacMillian Publishers, 1938.

Frankl, V. E. Man's Search for Meaning. New York: Pocket Books, 1959.

Gallway, T. and B. Kriegel. Inner Skiing. New York: Random House, 1977.

Georgi, R. "Wilderness as a Concept for Learning in Exploratory Study with Implications for Learning Programs Involving Life Meanings, Environmental Education, and Attitudes." Unpublished dissertation. University of California at Santa Barbara, 1978.

Gunderson, E. K. E. and R. D. Nelson. "Measurement of Group Effectiveness in Natural Isolated Areas." Journal of Social Psychology, 1967, 6, 241-9.

Harmon, S. J. "Crisis: Group Response to Emergency." Journal of Communication, 1971, 21, 268-72.

Holmes, P. and C. Holmes. The Instructors Handbook. North Carolina Outward Bound School, 1979.

Huie, J. "Confluent Education and Outward Bound." Unpublished manuscript, 1976.

Johnny's Notebook of Selected Writings, Colorado Outward Bound School, Denver, Colorado, 1975.

Kesselheim, D. A. "A Rationale for Outdoor Activity as Experiential Education: The Reason for Freezin." Paper presented to the Conference in Outdoor Pursuits in Higher Education. Appalachian State University, Boone, North Carolina, February, 1974.

Kimball, R. and C. J. Gelso. "Self-Actualization in a Marathon Growth Group: Do the Strong get Stronger." Journal of Counseling Psychology. 1974, 21, 38-41.

Klavetter, R. E. and R. E. Moger. "Peak Experiences: Investigation of their Relationships to Psychedilic Therapy and Self Actualization." Journal of Humanistic Psychology. Fall 1967, 171-7.

Latner, J. The Gestalt Therapy Book. New York: Julian Press, 1973.

Lowenstein, D. H. "Wilderness Activity Programs - An Activity Profile." Unpublished master's thesis, Pennsylvania State University, November 1975.

Maslow, A. H. Religions, Values, and Peak Experiences. New York: Penguin Books 1970.

Montz, R. "Awareness, Response, and Responsibility: A Model of the Confluently Educated Person." Santa Barbara, CA: Drice, 1972.

Nadler, R. S. "Confluent Wilderness School." Confluent Education Journal, 1978, 7.

Nadler, R. S. "Instructor's Guide to Confluent Education Curriculum: Outdoor Adventure Programs." Unpublished manuscript, November, 1977.

Nold, J. J. "On Defining Experiential Education: John Dewey Revisited." Voyageur. October 1977, 1, 2.

"Outward Bound Brochure." Outward Bound Inc., Greenwich, CT, 1978.

Perls, F. S. Ego, Hunger and Aggression. New York: Random House, 1969.

Perls, F. S. Gestalt Therapy Verbatim. Moab, Utah: Real People Press, 1969.

Perls, F. S. The Gestalt Approach and Eye Witness to Therapy. Palo Alto, CA: Science and Behavior Books, 1973.

Phillips, M. "The Application of Gestalt Principles in Classroom Teaching." Group and Organization Studies, 1976, 1, 82-98.

Polster, E. and M. Polster. Gestalt Therapy Integrated. New York: Vintage Books, 1973.

Postman, N. and C. Weingartner. Teaching as a Subversive Activity. New York: Delta Book, 1969.

Rohrs, H. The Educational Thought of Kurt Hahn. London: Broadway House, 1970.

Satir, V. Peoplemaking. Palo Alto, California: Behavior Books, Inc. 1972.

Shapiro, S. B. "Development of a Life-Meaning Survey." Psychological Reports, 1976, 39, 467-480.

Shapiro, S. B. "The Purpose of Schooling." Evaluation Retreat, Joint Committee on Educational Goald and Evaluation, Sacramento, CA, 1973.

Shore, H. Outward Bound: A Reference Volume. Greenwich, CT: Outward Bound, Inc. 1977.

Simon, S. B., L. W. Howe and H. Kirshenbaum. Values Clarification: A Handbook of Practical Strategies for Teachers and Students. New York: Hart Publishing Co. 1972.

Smith, M. L., R. Gabriel, J. Schott, and W. J. Padia. Evaluation of the Effects of Outward Bound. Bureau of Educational Field Services, University of Colorado, 1975.

Smith, M. L., R. Gabriel and R. Anderson. Final Project: Project to Design an Evaluation of Outward Bound. Bureau of Educational Field Services, University of Colorado 1973.

Stewart, W. A. C. "The Slackening Tide: The Thirties and Gordonstoun" in Progressives and Radicals in English Education 1750-1970. Clifton, N.J.: Augustus M. Kelley, 1972.

Templin, G. A. and P. W. Baldwin. Evolution and Adaption of Outward Bound. 1976.

Torrance, E. P. "The Behavior of Small Groups Under the Stress Condition of Survival." American Sociological Review. 1954, 19, 751-755.

Weinstein, G., J. Hardin, and M. Weinstein. Education of the Self: A Trainers Manual. Amherst, MA: Bardale Press, 1976.